

62
Sionis

} Reductio,
&
} Exultatio.

(19)

O R,

Sions RETURN out of
CAPTIVITY:

WITH

Sions REIOYCEING for Her
RETURN.

A DISCOURSE,

Intended for the Solemn Festivity of the *English* Nation, at *Livorno* in *Italy*, upon the happy news of King *Charles* the Second his Return into *England*, which was there celebrated with Munificent Feasting, and Magnificent Shows, Fire-works, and other signs of Triumph, three days together, in the Month of *July*. Anno Dom. 1660. Since occasionally preached in part, at *St. Margarets* in *Westminster*, the Sunday after the Solemnization of the Kings Birth-Day, and Entry into *London*; and now presented to publick view, as to correct the mis-apprehension, and mis-interpretation of some that were present; so to prevent the mis-information, and depravation of others that were absent.

By Ro. le Grosse, Cleric.

An Orthodox Priest of the Church of England; and D. Oecumenical, then residing in *Livorno*, at his return from *Grand Cairo* in *Egypt*.

Fructus liberationis est letitia; letitia autem fructus gratiarum actio.

Latari est multis; gaudere non nisi bonis.

LONDON, Printed by *Tho: Leach*, in the
Year MDC LX.II.

117(19)



Imprimatur.

Ex *Æd. Sabaud.*

24. Aug. 1662.

G. Stradling Reverend. in Chr. Patr.

Gilb. Episc. Lond. Sacel. Domesticus.





TO
His most Illustrious Highness,
RUPERT,
Prince Palatine of the *Rhene*;
Duke of *Cumberland*; Knight of
the most noble Order of the Gar-
ter; and one of His Majesties
most Honourable Privy Council.

E'ux d'ipeu E'vud'yeu E'vud'yeu

SIR,

May it please your Highness.



Aving had the Honour to wait
upon Your Highness at *Tolon*,
in *France*, and from thence to
be remanded by Your High-
ness into *Italy*, about some
affairs concerning his Majesties Service
in those parts, whiles I was abroad: I
should be most grossely incivil, if I should

The Epistle Dedicatory.

not tender those due respects of Service, which I am able to express to Your Highness, now I am come home. Nor that I do, or can imagine Your Highness, any ways, to stand in need of my Service; But that by my Service to Your Highness, I may the better serve my self and have better esteem in the eys of others. *Multa ideo habentur sancta*, (saith Pliny, in his Epistle to Trajane the Emperour) *quia Templis sunt dicata*. And I see it verified by experience, that many men are accounted great, and in reputation, because they have relation to, and are in the Service of great men. But alas! What service can I perform to Your Highness? I can do nothing, now, but pray; and that I shall; Καὶ ὁ λόγος ἐχούεν, as Nazianzen sometimes, in another case; first to God for Your Highness, that he would bless and protect You; then to Your Highness for my Self, and this poor mis-reported Sermon; that You would please, according to Your wonted goodness, to cast an eye of favour upon me, and protect it. The occasion of its composition was, the happy news of His Majesties happy return into his Kingdoms, whiles I was abroad: and the occasion of its dedication to Your Highness, is, the

The Epistle Dedicatory.

the unhappy entertainment it hath received from the Pulpit, since I came home. There I conceived it, here I preached it: So that, though it was a Forraigner in its conception; yet it is a Denizon in its production. The Subject of it, is, *Our Sions Return out of Captivity*, by reason of His MAJESTIES Return unto his Throne. And the duty it doth enforce to my self and others, redeemed out of our former Captivity, is our thankful joyfulness, and joyful thankfulness to God for both. It hath met with much misapprehension, and sinister interpretation, by some, that are not well-wishers to *Sions* prosperity: but would rather She should remain in Captivity and in misery, than be blessed with the present liberty and felicity, which, through Gods blessing she doth enjoy (and long may she continue in the enjoyment of it:) by the prosperous Raigh of his SaCRed Majesty; And so, by reason of their malign aspect, and disrespect of the Church, they do as much as Malice and the Devil can suggest unto them, asperse, traduce, and calumniate, all such as are Conformable, and Orthodox Church-men. For vindication therefore of

my Self, and this Sermon, honestly intended, but maliciously traduced, I have been necessitated to make it publick, which I thought should still continue private; and to present it to open view, as to correct the mis-apprehension of some that were present when it was delivered, so to prevent the depravation of others that were absent, and so mis-informed. And thus, coming from the Pulpit to the Presse, in the plain dresse of Loyalty and Christianity, I do, with all submission, addresse my self, with it, to Your Illustrious Highnesse; And do humbly beseech Your Highness, that as You have been a Peerlesse Champion of both, against the Enemies of GOD, and the KING; so You will vouchsafe it, now fleeing in these robes for refuge to Your Quarters, a favourable acceptance, and a gracious Protection. And thus shelterd under Your Highness tuition, it will go abroad secure from all black-mournd aspersions. In confidence of which Princely Favour, according to Your innate godnesse, I do further addresse my

The Epistle Dedicatory.

my self to the Throne of Grace , and
shall continually sollicite the Prince of
Princes , with my Prayers , that he
will still grace Your Highnesse , with
encrease of Honour here ; and for e-
ver honour Your Highness, with the
perfection of happines hereafter. So
prayeth ,

S I R,

Your Highnesse

most humbly devoted,

and Religiously addicted,

Oratour and Servant,

Ro: le Grosse.

THE

The Preface to the Reader.



The Preface to the R E A D E R!



*Andid Reader, so I call thee, for
so I would have thee: whoe're
thou heest, that shalt read this
mangled, and mis-reported Ser-
mon; I desire thee to read it,
Non limis, sed imis oculis: not
with an oblique, crooked, or
squint eye: As some did hear
it, Auribus incultis, & non
rectè dispositis: with ears not
well picked, but impostumated, and not well disposed: but
read it rightly, read it thoroughly, and read it impartially.
And so, being unbyassed in thy affections, and without pre-
judice in thy judgement; thou shalt find in it, no unchristian,
and unsavory expressions, as is reported, contrary to the Ana-
logy of faith, and good manners; but words and phrases ten-
ding only to the furtherance of Loyalty and Christianity. Yet
such is the ill fate which doth attend Sermons of this nature,
in these squeamish, crazy, and brainsick Times, that, what
through inadvertency, or malignancy, they alwayes meet
with an ill construction. And such ill fortune hath this poor
loyal Sermon unhappily met with; and such hard entertain-
ment hath it received. For some chattering Martens,
Kau's Kōagunos nana Co, ill Birds, of an ill brood,
(who*





To his Honoured Friends,
 Mr. *James* and *George Man*, some-
 times the Prime Merchants, but always the
 Royal Entertainers of the KINGS real
 Friends, at *Livorno* in *ITALY*.

Εὐπρεπῶς Εὐπορεῖν Εὐτυχεῖν

Honoured Friends,

THis Sermon, though it be primarily Dedicat-
 ed to a Prince, whom you did always ho-
 nour; yet of right it doth most properly be-
 long to you, who have been like Princes in the Enter-
 tainment of the Kings Friends (for which I can say,
 you too much suffered then, if not still, by reason of
 the then prevailing times) whiles they were in exile-
 ment abroad, and being in *Italy*. Amongst which, I
 cannot but ingenuously confess, though I was one of
 the most unworthy, yet I was, without any Relation,
 or Letters of Credit and Commendation to you (the
 only supporters of Gentlemen in their Travels) most
 worthily entertained, and for many years, when I
 was in *Italy*; still fostered by you. In my last being
 with you, at my return from *Grand Cairo* (when after
 our Conflict with three Spanish men of War, being
 set upon by them, in the good Ship *Recoverie*, having
 discomfited the other two, we brought in the third,
 the great *Alexander*, their Admiral, with triumph in-
 to *Livorno*) upon the happy news of His Majesties Re-
 turn into His Kingdoms, this Treatise was conceived
 in your House: In your House it was framed and
 composed; and in your House, if occasion had served,
 it should have been delivered. But that which oppor-
 tunity then would not permit me to Preach, having
 been,

The Epistle Gratulatory.

been, (as you very well know,) delated into the *Inquisition*, by some ill-confiding Brethren, for Preaching once before, (though not in your House,) there, necessity doth enforce me now, having preached it, for vindication of my self against some Phanaticks, to Print it here. So that, though I could not preach it before you, where it was conceived; yet, being now in Print, I could not but, by way of gratitude, present it unto you, by whom (though you knew not of it) it was foster'd. I know, if it were longer, it would come far short of acceptance, in point of requital for those favours which I have received; and yet I know your ingenuity to be such, that being as it is, you will accept it, as a testimony of my gratitude. I should, I confess, long e're this, have otherwise expressed my thankfulness, if either I had been restored to my own, (which, though it was given me by my Princes favour, His Sa^CRed Majesty of happy memory, is still unjustly kept from me by some of His vers^S Hute, and versatile Subjects) or settled in some other Living. But the late Parliament, *An. 1660.* (as is suggested,) not permitting the one; and my hard fortune, (because I came home alone, and not accompanied with yellow Pages to assist me) not indulging the other; I cannot make those Returns of gratitude, which I then intended, and would still, if ability were answerable to my will, yet see performed: But here *Ovids* Apology must intercede, and make excuse for me: --- *In magnis est voluisse satis*: or if you please, *Sit voluisse, sat voluisse*. However, that I might not shew my self to be *Ingratus Hospes*, (as sometimes *Philip*, King of *Macedon*, did inure a Souldier of his with that stigmatical censure,) I had rather, coming lately from exilement, in this exile and low condition, in which I am, expose my self, in the eys of the now fastidious, and fastidious world, to be disgraceful, than any

any ways be thought to be unthankful. Upon this account, *Gentlemen*, (*my worthy, and never to be forgotten friends*,) I make this my address to you now, with my first-fruits from the Press, since I came into *England*; and till such time as it shall please God to meliorate my fortunes, whereby I may endeavour to requite you with deeds, I do desire you to accept of this Paper-Return of words. Yet think not, *Gentlemen*, that I do intend to flatter you only with windy words for your good deeds; or to topp you off with verbal expressions for your real actions: But assure your selves (and I do enter into Bond before the world for the performance) if ever ability on my part will permit; and occasion on your part shall require it; I shall, with a grateful Metamorphosis, transform these words into deeds; and turning letters into factures, (which yet are both required in your Factory) I shall invest these vocal and sounding words, into substantial and sound works. In the meantime, I shall dispatch my wishes, which are *Æneïdes*, (if I may to express that Phrase of *Homer*) as so many winged messengers to the *White-Hall* of Heaven, thers to importune the King of Kings, who is the Author and Disposer of all good things; (who can make *Job*, and all others, of rich men to become poor; and of poor men to become rich again, as he did him, at his good pleasure,) that he will repair your great losses with a reduplication of your former fortunes, and temporal blessings, here in this life; and repay your curtesies to me, and to others, which we can never do, with eternal blessedness in the life that is to come. *Gentlemen*, these are the darlings of his wishes for you, who acknowledgeth himself to have been, and still professeth himself to be,

SIRS,

Your most obliged Friend, to serve you,
Ro: le Grosse.



The Preface to the R E A D E R!



Andid Reader, so I call thee, for
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Κακὸς Κόσμος καὶ κακὰ ἄνθρωποι, ill Birds, of an ill brood,
(who

The Preface to the Reader.

(who can swallow up Clay, Dirt, and Dung; viz. Blasphemy, Heresy, Perjury, and all kind of Impiety, to build up their own Nests; but will not away with any thing of Humanity, Loyalty, and Honesty, which may tend to the adification of others) have garrulously noised abroad, that this Sermon was full of untruths, prophaneness, and unchristian expressions, tending rather to the destruction, than the instruction of the hearers; and that, the Preacher of it, was full of irreverence in his Prayer, and like a mad man in his Preaching. To wipe away which malevolent and uncharitable Aspersions (not to give them any harsher language) I have been importuned by some more judicious and honest Christians, (though dissuaded by others) to commit this Sermon to the Press, and to commend it to publick view, leaving myself, in point of irreverence in the Pulpit, to the judgement of others that were then present, as well as they, and better acquainted with Devotion, and behaviour in it, than themselves. And therefore, good Reader, before thou dost swallow up such injurious and scandalous reports, at the second hand, with too much credulity, let me intreat thee, to peruse this Sermon seriously, and to weigh the Contents, with the Circumstances of it, considerately; and then, I am confident, upon such mature deliberation, (except thou beest infected with the Leaven of Phanaticism,) thou wilt neither judge the Author to be mad, nor the Sermon to be unchristian, or unlawful.

We find it recorded in the Acts of the Apostles, that when St. Paul, before Agrippa, and others, did discourse of his Conversion, and the hope of the Resurrection, (things contrary to the current of the times then, as loyalty and honesty amongst most men are now) Festus the Governour (rightly surnamed Porcius, from his hoggish disposition) stood up, and said, with a loud voice, that Paul was besides himself, and that too much Learning had made him mad, Act. 26. 24. I will not say I was beside myself, or the Text, when, before a Reverend Prelate, and some Persons of Honour, as well as those pragmatical Mechanicks, I discoursed of our Sions Reverſion out of Captivity, by the Kings happy Return into his Kingdoms; and of his Majesties Resurrection, in the day of his Nativity. But, as St. Paul answered Festus,

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I am not mad, O noble *Festus*, but speak the words of truth and soberness, *Act.* 26. 25. So shall I reply upon those grunting Cavillers, not Cavaliers, that I was not mad, through too much Learning, (though I may safely say, there was more Learning in the Sermon, than they that spake against it, did understand) but I did speak the words of truth and soberness: Yet, I must confess, not without some zeal to the Cause I had in hand, and fervency in the delivery of it. But if I were mad, or besides myself, (as St. Paul speaks in another case to the Corinthians: *ΕΙΤΕ Δ' ΕΞ ΕΣΤΗΝΕΝ, ΟΥΔΩ' ΕΙΤΕ ΟΥΠΕΡ ΟΥΣΗΝΕΝ, ΨΥΙΝ*. Whether we be besides our selves, it is to God: Or whether we be sober, it is for your Cause, *2 Cor.* 5. 13.) It was for God, and the King; to inculcate Thankfulness to God, and to enforce Loyalty to the King, for the happy return of our unhappy Captivity.

As for untruths, I know none in it: if thou, good Reader, or any other, can detect, or discover any, which as yet are hidden to me, I shall readily undergo the penalty to be inflicted upon false Prophets, or Preachers; and thank thee, or them, for better information,

But, it may be thou wilt say, (as is reported) I wish'd them all hang'd; and that is to curse; a thing unfitting for a Minister; and both unchristian, and unlawful.

Fair and softly, good Reader, not too much of that: I said then, and so thou shalt find in the Catastrophe, and close of the Sermon, that I would conclude all, for that time, with a Votive Acclamation for the King, King Charles the 2d. by whose return into his Kingdoms, God was pleased to turn our Captivity: And it was the same, with some alteration, and addition, which was sometimes ascribed, by the Germanes, to Charles the 5th. then the Emperour of Germany, and, in brief, is this: I wished to the King, His Majesty, A long Life, a happy Raign, and continual Victory over all his Enemies. And I hoped then, and so do still, that all good Subjects would say Amen. But for those that were Rebels, and would not say Amen, I wish'd they were hang'd, and for Verse sake, I said, *Agen, Agen*: which then I repeated for the greater emphasis and confirmation of what I had said.

Now, good Reader, understand me aright: I wished the wish,

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wish, and said Amen to it. But to whom did I wish it? It was not to all in general, as is falsely reported; but it was to Rebels, that would not say Amen to my good wish for the King; and not to good Subjects, that will concur with me in my wish, and Amen it. And I think, till I shall be better informed, I might, and yet may safely use this wish.

It is not unknown to those that have been conversant in the Histories of former times, (that we may not rely upon the judgement, or fancy, of those that are experienced only in the sullen and self-willed manners of latter dayes) that this, and the like phrases, have been, and still are Proverbial Imprecations, which, in all Countries, upon sudden occasions, have been frequently used, to express mens abhorrency, and dislike, to those that have spoken, or done, any thing, contrary to the Law of Nature, and good manners. So you may read in Aristophanes, that when the Greeks of old, would wish ill to any man, they used this Proverbial Imprecation, *ἐὶς κόβραας*: Away with him to the Crows! Which was a place of punishment among the Thessalians, where men being put to death, were left as meat for the Crows to devour. And from hence arose that adagious saying of Antisthenes, *ἐὶς κόβραας, ἢ ἐὶς μόλαρας*: 'Tis better to fall into the hands of Crows (if it be not a bull to say so) than the hands of Rooks: He meant Flatterers, and I agree with him: for the Crows devour those only that are dead: but Flatterers and Rooks consume even those that are alive. Among the Romans, when they would express their hatred, or anger, unto any, they were wont to use these and the like phrases: *Ad Furcam*; Or, in *Crucem*; Or, in *rem malam abeat*! Which in plain English, have no other signification, than, Let him be hang'd! And the Italians, still to this day, (not to mention the usance of the Grave Spaniard, *Séi Ahorcádo*; Or the custom of the Light French, whom yet we imitate in all other fashions, *Que y soit Pandue*; because I will not stand long in enumerating the several expressions of other Nations, upon the like occasions) are wont to say, *Via alle furchè*; *à Capello*; *à malora*; Or, *à malviaggio*, to whatsoever, or whomsoever doth cross their humors.

But not to be such Humorists, altogether, to follow the Eccentrick manners of the Heathen, (who yet may rise up in

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judgement, and condemn the manners of some Christians) or imitate the Exotick customs of other Nations, that are For-
rainers and Strangers to us, as well as to our Religion, for
the Vindication of this imprecation, let us make our address
to, and search the holy Scriptures, as our Saviour commands
us, Joh. 5. 39. And see, if we cannot warrant, and justifi-
fy, from those sacred Records, which are the Fountaine of
Life, this our wish to all Rebels, and Imprecation of death:
And so, inturning over those holy pages, we shall find,
without much difficulty of search, expressions tending to the
same sense, though not in the same terms. Doth not St. Paul,
(and I believe you will say (if not, he saith it himself, 1.
Cor. 7. 40.) he had the Spirit of God) in a manner use
the like Imprecation? *ἔτι τὸν ἁγίον καὶ κύριον Ἰησοῦν
Χριστόν ἡμεῖς ἀνέκδοκα, καὶ ἐξωδόκα.* If any man love not the
Lord Jesus Christ, let him be *Anathema Maranatha*:
that is, let him be accursed, 1 Cor. 16. 22. Which Im-
precation of the Apostle, is a great deal more, and of a high-
er nature, than I did wish to all Rebels, that love not the
King, and will not say Amen to his safety. For I wish'd
them only to be hang'd, a corporal punishment; that so, up-
on their repentance (if God shall be pleas'd to give them the
grace, for very few of the Rebels who have been Executed,
(as it hath been observed, with Christian sorrow, and hearty
grief) have had so much remorse and sense of that horrid sin,
but have died impenitent) Their Souls may be saved, (to
make use of St. Pauls phrase) in the day of the Lord Jesus.
But St. Pauls Imprecation goes further, even to the destructi-
on both of body and soul: which I wished not. And this Im-
precation of the Apostle, you shall find, that he doth not only
use it once, but he doth iterate it again, and again, as I did
mine, in his Epistle to the Galatians, against the false
Prophets that troubled the Church, and endeavoured to over-
throw the Gospel of Christ: If an Angel from Heaven (saith
he) preach otherwise unto you, than that which we have
preached unto you, let him be accursed. As we said be-
fore, so say I now again: if any man preach unto you
otherwise than ye have received, let him be accursed, Gal.
1. 8. 9. The word in the Original, in both places, is the same
with that in the former to the Corinthians: *Ἀνέκδοκα ἐστω*: Let
him

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him be accursed, let him be excommunicated, let him be excluded and debarred the society of men, as not belonging to the Kingdom of God, but a Son of Belial, or Confusion, *appertaining to the Dominion of Satan.*

And yet to come nearer to our present purpose, to our wish in hand, which is now in dispute, and so much controverted, Let them be hang'd! Do not we read the same wish in the Old Testament? In the History of Samuel, concerning Absaloms Rebellion, you may observe, when Cushy brought tydings to King David of Absaloms death, who had been the Ring-Leader of that great Rebellion which forced King David from Jerusalem, (as the late Rebellion forced King Charles, of happy memory, to flee from London) for the safeguard of his life; in which Rebellion, by the just judgement of God, he was hang'd by the hair of his head, instead of a Halter, (God disposing, or designing his hair to perform that office,) between Heaven and Earth, as not worthy to go to Heaven, nor yet fit to live longer upon Earth, for that unnatural Rebellion against the King his Father; When David enquired concerning him, saying, Is the young man Absalom safe? His answer was, in effect the same, that I did wish to all Rebels, that will not say Amen to the Kings safety, as he was: The Enemies of my Lord the King (saith he) and all that rise against thee, to do thee hurt, be as that young man is, 2 Sam. 18. 32. Be as that young man is, how is that? it is, as if he had said, which I did wish to such Rebels, Let them be hang'd! For Absalom, as you may read before in that story, was hanged in an Oak, 2 Sam. 18. 9. Fea, Ahimaaz, of whom King David gives the character; that he was a good man (if any should except against the others wish) and cometh with good tydings: Although he did not wish all the Rebels hang'd, as Cushy had done; yet, when he told the King the news, he said, All is well: So that he approved it to be well, that Absalom was hang'd. And he fell down (saith the Text) to the Earth upon his face, before the King, and said, Blessed be the Lord thy God, which hath delivered up the men that lift up their hand against my Lord the King, 2 Sam. 18. 28. So that, though he did not wish all the Rebels hang'd, as Cushy did; yet he blessed God for delivering them up, that had risen against him,

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him, some to the Sword, and others to the Gallows. And therefore, it is a kind of wonder to me, that either good Christians, or loyal Subjects, should so much speak against that Imprecation, which I then wished to all such Rebels, as would not say Amen, to God save the King.

Yet, if notwithstanding what I have alleged in defence of that wish, it should still stick in the stomachs of some, that would be now accounted as good Christians, as formerly they were, in their own account, the greatest Saints; give me leave, to leave a Pill or two for them, to purge away that cholier which they bear to such an Imprecation. For, let me ask of thee, good Reader, is it not lawful, to wish that to them, which they, who were the only Saints, themselves then being Judges, did practise towards others? Is it not lawful to wish them hang'd, to rid them out of the way, that we be no longer troubled with them, as they did both wish to, and deal with us, when time was, and they had the power in their hands? May we not give them a Rowland, for their Oliver? I shall not need to tell you, it is too sensibly known, by sad experience, (as one sometimes said, *ærumnabilis experientia me docuit*; so may we say, sad experience hath taught us) that those kind of men, that will not say Amen to the Kings safety and prosperity, did both wish, and speak, and do all that they could, to hang us that wished well to the King, and to rid us out of the way, that they might not be troubled with us. And therefore, τοῖς ἐχθροῦν νόμοις, even by their own Laws, I see no reason, but we may wish, and do the like to them.

But you will say, it is not Christian-like, to wish, or do evil for evil. What then will you make of them that did so much evil to us? Will you deny them to be Christians? They will take it in audience if you do, and say they are better Christians than you. Now I will grant you they were Christians: but it was *πῶς* not *ὅπως* in name only, but not in deed. And I shall make it good, that we, who are the Kings friends, though disprettiated by them, may be Christians, both in name and in deed, although we wish the like to them. What think you of St. Paul after his Conversion (for before, according to his own confession, he was a Persecutor of the Church of God, Philip. 3. 6. and did breathe forth slaughter and threatenings against the Disciples, as those Saints did against us, Act. 9. 1.) was he not a Christian? Yet, if you look into his Epistle to the Galatians, you shall find, that he

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he used the same Imprecation that I did, or one to the same effect. Doth not he wish an *Utinam abscondantur* to the like sort of men? I would to God, saith he, they were even cut off that trouble you, *Gal. 5. 12.* And he that troubleth you, shall bear his judgement, whosoever he be, *V. 10.* Is not this the same, in effect, with what I wished? Would they were hanged; Or, Let them be hang'd! And do not we say of those that are hang'd, they are cut off? It is true, I would they were cut off, and Let them be hang'd, are not reciprocal: they are not termini convertibiles, as the Logicians term is, convertible terms: Because every one that is cut off, is not hanged: though every one that is hang'd, may be said to be cut off. To such therefore, as are implacable Enemies of God, and his Church, and of civil society, yea, and of all mankind, as obdurate and obstinate Rebels are, who will not be reclaimed, or reduced, to due obedience, though the King shew them never so much grace and clemency, I think we may safely wish, without breach of Charity or Christianity, that they may be hanged, and cut off, that they trouble us no further, as formerly they have done, and would again, if they could, as is too apparent by their practises, involve us in another Civil War.

Secondly, I demand again, whether it be lawful for a Christian, *Vim, vi repellere*, to repel, or drive away force by force, to withstand one power with another? Where yet mistake me not, as too many of latter dayes have been mistaken; I do not demand, whether it be lawful for Children to rise up against their Parents, when they do chastise them; or for Inferiours to rise up against their Superiours, when they do correct them; or for Subjects to rise up against their Princes, when they draw forth the sword of justice for to punish them: in all which cases it is utterly unlawful, and ἀναντιρρήτως, without all contradiction, beyond dispute. But I do mean, in respect of Christians in general, where there is no such relation, as between Parents and Children; between Superiours and Inferiours; between Princes and Subjects; when Christians shall assault and offer violence to one another; Whether is it lawful to take up Arms against Arms, and to repel one force with another to save ones self? Shall men unjustly take up Arms to cut our throats, and shall not we do the like to preserve our selves? It was a question propounded by Horace, to condemn the supinity and negligence of Rome in his time.

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Ut jugulent homines, surgunt de nocte latrones:
Ut teipsum serves, non expergisceris?

And shall not we make the same Interrogation in this case? Shall Thieves rise up in the night to kill us, and shall not we awake to save our selves? Self-preservation, as it is a principle innate in every Creature, (for every Creature doth seek to preserve it self by nature;) so it was the chief Maxime in request, amongst those Saints in their Modern Policy, when they had took up Arms to drive away the King, and keep him out. And now the King (God bless him, and blessed be God for him) is come home, and through Gods special Providence, come in again into his Kingdoms; is it not lawful to wish that such Saints in their own esteem, but in deed Rebels, as have taken up Arms so unjustly against him; or would take up Arms again as unjustly against him, may be punished with the sword of justice, and cut off? Well then, if we may repel force by force, when we are assaulted (otherwise, when men come to cut our throats, we must stand still, and not save our selves) then it is as lawful to wish them hanged, and cut off, that would, if they could, hang us, or any other way cut us off, and make away with us. They want no will, (as we daily hear by their expressions, and see by their designs and endeavours,) they want only power or opportunity to effect it.

And yet, for further satisfaction in this case, I will tell you, that there ought to be a distinction, and a difference made in such our Wishes, and Imprecations. For we must not, nor did I, wish all hang'd in general, though I be traduced and calumniated for so doing. Therefore, when at any time we make such an Imprecation, and use such a Wish, Let them be hang'd, we must take heed, that we make it, and direct it aright: We must make a distinction, both of the Causes, for which; the Persons, against whom; and the Affections, with which we do wish such an Imprecation, that any one be cut off, or hanged. For St. Paul, when in the forenamed places, he accursed the false Apostles, and wished them cut off, because they troubled the Church of God, did not wish those Imprecations in respect of his own cause, and as they were his own private enemies; but in respect of the cause of God, and as they were the publick enemies of his truth.

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truth. And to speak truly, when I wished those Rebels hang'd, that would not say Amen to the Kings safety and prosperity; I did not use that Imprecation, in respect of mine own cause, or, as they were mine own enemies; but, in respect of the cause of God, and the King, his Vice-gerent, as they were the publick enemies of both. Then again, we must distinguish in such wishes, between the persons against whom such Wishes and Imprecations are made. For some enemies are placable and curable; as we see many of the late Rebels, having seen their errours, and been convinced of their folly, have repented, and become good Subjects: And such as these, the King, our Father of the Country, hath indulged, and given them a gracious pardon; and the Church, our Mother, hath restored them, and received them into her bosome. And others again are implacable, and incurable, of whose conversion, and reformation, and so salvation, there is no hope, or as yet, but very little. As St. Paul then did direct his Imprecations against those enemies of God, and his Church, which were implacable and incurable; So did I my wish, to such Rebels as are implacable and incurable; to such as are rigidly obstinate in their Rebellious courses, and will not be reclaimed and reformed. And because they will not turn from their Rebellion to their due allegiance, and become good Subjects; therefore I wished they might be turned for their disobedience, and being Rebels. In the last place, we must distinguish likewise between the affections, with which such Imprecations are made. For some are carnal, and, to use St. James his phrases, are earthly, and sensual, yea devilish, which are not from above, Ja. 3. 15. As rash anger, hatred, desire of revenge, and the like. Other affections are more spiritual and divine, which descend from above, and are heavenly; as a zeal of Gods glory, and of the safety of his Church. Now, as St. Paul, when he wished the false Apostles were cut off, was not carried with a carnal affection, but with a zeal of Gods glory, and the good of his Church: So, I assure you, when I wished all such Rebels hang'd, as would not say Amen to the Kings safety and prosperity, I did it not with a meer carnal affection to have them hang'd; but with a zeal to Gods glory, the good of his Church, and the peace and welfare of our King and his Kingdoms which have been so long distracted, and disquieted, and yet are disturbed with them.

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As for those places, which may be alleged to the contrary;
 1. *from St. Paul:* Bless them which persecute you: bless, I say, and curse not, *Ro. 12. 14.* And recompence to no man evil for evil, *Ro. 12. 17.* And see that none render evil for evil unto any man, *1 Thes. 5. 15.* Then 2. *from St. Peter:* Love as brethren; be courteous, not rendring evil for evil, *1 Pet. 3. 9.* And 3. *from our Saviour himself:* Love your enemies: bless them that curse you: do good to them that hate you: and pray for them that despitefully use you, and persecute you, *Mat. 5. 44.* They, and all such like places, must be understood of our own private and particular enemies, and not of the publick enemies of God, his Church, and truth, as all Rebels are. And therefore to such, if there be any such, as I fear there are too many, that are obdurate and implacable Rebels, seeing they are the publick enemies of God, his Church, and of all mankind, we may safely wish a Suspendantur, as well as King David, and other of Gods Servants, have wished a Confundantur to the like sort of men. So let all thine enemies perish O Lord! So sang Deborah and Barak, of the enemies of God, in their song of thanksgiving, after their victory over Sisera, and his Host, *Jud. 5. 31.* Confundantur! Let them be confounded, and turned back, as many have evil will unto Sion! So prayeth David against the enemies of Gods Church, *Psal. 129. 5.* Αἰχμυθήσωσιν οἱ ἀνομίτες διακνήs. Let them be ashamed, or confounded, that transgress without a cause! So wisheth the same Prophet again against Rebels, that are the enemies of both, *Psal. 25. 3.*

*And for us that are Ministers, because some are so nice, and make it such a hainous crime, for us to make, or use such Imprecations, I say, being seconded with the Authority of as able Divines as shall contradict it, that it is more lawful for us; yea, we ought rather than others, to use such an Imprecation, and to wish such a Wish. For we that are Priests, who are, in St. Pauls language, ἀφοεισμένοι εἰς τὸ Εὐαγγέλιον, set apart, and separated unto the Gospel of God, *Ro. 1. 1.* And to minister about holy things: Whose Office it is, (as is suggested) to pray for the people, and to bless them, and not to curse: I say, we must not only pronounce the blessing of Absolution to the people, upon their true repentance, as is enjoyned us in our Office; but we must also, it is our duty to denounce the sentence of Ex-*

communication

See the
 general
 Absoluti-
 on in the
 Book of
 Common
 Prayer.

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communication against all such as are obstinate and impenitent Offenders. And those, whom our Mother the Church will not receive into her bosome here, God our Father, we may assure our selves, will not receive into his Kingdom hereafter. Whose sins soever ye remit, saith our Saviour to his Apostles, they are remitted: and whose sins soever ye retain, they are retained, Joh. 20. 23. So that, what Gods Ministers, in their sacred Office, do upon Earth, God himself, according to his promise, will ratify in Heaven. And we that are Priests, his Ministers, must not only give the Benediction, or Blessing, to the people; but we must also, sometimes, go into the Pulpit, as you may see in the Rubrick, and there read the Commination. We must not only go into Mount Gerizzim, to pronounce the blessing: but we must sometimes go into Mount Ebal, to denounce a curse to such as deserve it, Deut. 27. 12. Now St. Peter tells us, that there are some who are *verba* *tenue*, Cursed Children, 2 Pet. 2. 14. Children to whom the curse doth of right belong, as well as the blessing doth to others: and from these we are not to withhold, but we must denounce the curse unto them. There is an Elau to be hated, as well as a Jacob to be loved, Ro. 9. 13. And there are some, *ex semine Serpentis*, as well as others, *ex semine Mulieris*: some that are of the Serpents brood, as well as of the Womans seed: the one to be accursed; the other to be blessed. And therefore, to such as are Elaus, we may shew our hatred, as well as our love, to those that are Jacobs. And to those of the Serpents brood, as all Rebels are, we may not only, after Gods own example, Gen. 3. 15. Our Saviours pattern, Mat. 23. 13. 14. And the Apostels doctrine and practice, Act. 8. 20. & 13. 10. Pronounce a Malediction; but we must also, we are bound to it; it is part of our Office, to denounce a Curse to such sort of men: and I see no reason, but we may, as others, so the curse of hanging on the Tree, Gal. 3. 13.

And therefore (good Reader) to draw to a conclusion, that the Gates, like those of Myndas, be not bigger than the City; and the Preface, longer than the Sermon; I must tell thee, he that will not say, God save the King! or Amen to it, be he what he will and pretend never so much, is a Rebel in his heart, though he dares not express so much in words, and doth tacitely wish the Kings confusion. He that will not pray for him, prays against him: and that is Treason adjudged by our Laws. He

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that denies to say Amen to the Kings safety and preservation, brings himself into a Premunire of wishing the Kings ruine & destruction. It was the case of Bigthan & Teresh, the 2. Chamberlains of King Ahasuerus: they did not lay hands on the King: but, as St. Hierom renders it, Voluerunt insurgere: they had a mind, or a will to kill the King; and for it they were both hanged on a Tree, as you may read, Est. 2. 21. 22. And whosoever they be, that shall make themselves guilty of Treason, by gain-saying God save the King; or denying an Amen to the Kings safety and prosperity, if they be once brought to the Bar, and arraigned, and convicted of Treason, for being Rebels, and denying an Amen to His Majesties safety and prosperity, the Judge (as they will find, by sad experience, as their brethren have done before them) will pronounce from the Bench, that which I did then denounce from the Pulpit, Suspendantur! Let them be hang'd! And so I shall leave them there, to go with their doom, from thence to the place from whence they came, and from thence to the place of Execution, to receive the reward of their Rebellion and Treason: and the Lord have mercy upon their Souls.

Yet, Candid Reader, For my Brethren and Companions sake, next to the King, the Queen, the Queen-Mother, the Royal Progeny, and those that have been true, and loyal Subjects, and Sufferers in, and for, the Royal Cause, I wish thee prosperity: Yea, because of the House of the Lord our God, I will seek to do thee good, Psal. 122. 8. 9. And so, good Reader, farewell: and take this Epiphonema along with thee,

— Si quid novisti rectius istis,
Candidus imperti: Si non, his utere mecum.

Thine in Christ Jesus,

R. G.



PSAL. 14. 7.

Εν τῷ ἐκείνῳ Κύριον, &c.

*When the Lord turneth the Captivity of his People, then
shall Jacob rejoyce, and Israel shall be right glad.*



Although the title of this Psalm be various, according to the various interpretations of Expositors: yet the Argument is the same, according to the judgement of the best Commentators. And if you please to advance your eye, and look further to the 53d. Psalm, Psal. 53. you shall there perceive the

Contents of this, to be the same with the Argument of that Psalm; and both of them to insinuate, and confirm this truth unto us, That though the Children of God be afflicted and persecuted, (not only by the Heathen and Infidels, which have no knowledge of God, and call not upon his Name, Psal. 79. 6. being the wild Boars of the Wood, 6. and in the Forrest without, Psal. 80. 13. but also by the wicked and ungodly, who profess to know God, though they deny him in their works, being the crafty Foxes within, and in the Pale of the Church, Cant. 2. 15.) yet their Salvation will undoubtedly come from God, who is their Saviour and Redeemer, Psal. 19. 14. And this our Prophet doth make good unto us, as in these two, so in others 14. of his Psalms; where he both doth comfort the godly in their afflictions, and also doth encourage them in all their

Pfal. 34.
16. 17.

tryals and temptations, still to depend upon God the rock of their strength: For as he assures them by his own experience, though many, and grievous be the troubles of the righteous; yet, when they cry unto God in their affliction, the Lord heareth them, and delivereth them out of all, *Pfal. 34. 16. 17.*

They both begin and end alike, this fourteenth, and the three and fiftieth Psalm; though there be something inserted in the middle of the one, which is omitted in the navel of the other.

Yet though the Argument, beginning, and ending of both Psalms, be one and the same; the titles of both are various, and differ according to the several Expositions of Authors, and the several Editions we find them in. I shall, with your leave, descant a while upon the title of that Psalm first, which in order we meet with last. To the Master of the Musick on *Machalath*, an Instructing Psalm of *David*. So, according to the original, runs the title of the 53d. Psalm. *Ἔς τὸ τέλος ὑπὲρ Μαχελθονίου τῷ Δαβὶδ*. So the *Septuagint* renders it. *In finem pro Maeleth intelligentie* David: the vulgar translate it. To him that excelleth on *Mahalath*, a Psalm of *David* to give instruction: So our English Bibles have it. But the most exact and best Translation, commanded and furthered by King *James*, of happy memory, the most learned of Kings, and the King of learned men in his time, translated out of the Originals, and compared diligently with former Translations, sets it forth in this wise, as you may read in its Inscription: *To the chief Musician upon Mahaleth, Maschil, a Psalm of David.*

Now, according to the difference of the Translations and Editions, the Authors that expound and comment upon it, do differ likewise. For some read it, *Ad hereditatem Eruditivum* David; Where, by *David's* eruditive, they would have us to comply with them in our judgements, that this Psalm was an Erudition, or Revelation of that great, signal, and famous calamity, which the Jews suffered by the Greeks, under *Antiochus Epiphanes*: at whom, as one most impiously imperious, proud, and insolent, the beginning of this, and that other Psalm which begins with *Ἐπὶ τῷ*
Α' φρω

Ἀφρων, doth point and indigit; and of whom, and his most outrageous, cruel, and sacrilegious acts, you may satisfie your selves, if you dare look into the Apocryphal Books, without any prejudice, in the History of the *Maccabees*.

Others imagine that Psalm to be written Prophetically of the people of the Jews, who were the Assassines and Murderers of Christ, in putting him to death, who was the Lord of life, *Acts* 3. 15. and crucifying him that came to bring Salvation to them. Acts 3.
15.

Others disagree in the letter, or matter of the title: and for the word *Ad hereditatem*, or inheritance, some interpret it, *Ad congregationem*, to the Congregation. Where yet you must not understand, by Congregation, such Congregations or Meeting-houses, as our Phanaticks do now adays frequent, and haunt: for they love no Musick; they will have no Organs; no Singing and Melody, but what their natural Organs and Pipes can make; all other Musick is Popish and superstitious with them, because they do not understand it. But this Psalm (as St. *Hierom* doth interpret it) is directed *ad Chorum*, to a Quire, or company of Singers, where, and with whom, these Brethren will in no wise keep tune. Hieron:
in loc.

The Chaldee Translation, which to some doth seem most apposite, reads it thus; *Ad laudandum super ultionem impiorum, qui perturbant hereditatem Domini*. To praise God for his vengeance on the wicked, who disturb and persecute the Lords inheritance. Which interpretation doth best agree with St. *Hierom*s Translation: and in effect is, as if he should have said, *Ad Laudandum, five ad Chorum, five ad Choream ducendam, ob venturum impiorum exitium, quod in hoc Psalmo pradicatur, eruditio*. An instructing Psalm, to praise God, either by Singing, or by Dancing, or by both, for the destruction that was to come upon the enemies of God, which is here foretold (and which, Blessed be God, by experience we have of late found true) for afflicting and persecuting the people of God. But however Interpreters vary in the title, yet as I formerly hinted unto you, all do concur and agree, even in their disagreeing, that the Argument is the same with that of our Psalm, and almost the very same words,

And for the title of our Psalm, it is as various as the title of that: for according to the Hebrew it runneth thus, *To the Master of the Musick, a Psalm of David.* In the Greek Copies, translated by the seventy Interpreters, who were employed by *Ptolomeus Philadelphus*, for the rendring of the Scriptures out of Hebrew into Greek, about the year of the World, according to the computation of some Chronotogers, 3700. (The several places designed them for that purpose, I my self not long since have seen by *St. Georges Church*, beyond grand *Cairo*, not far from *St. Katherineines*, where the *Coptes*, or old Christians in *Egypt*, do still meet to worship God: and where, if we may give credit to tradition (for being under the Turks, they have no Authors that do declare it; but only as it is related among them from one generation to another) they do report, that the blessed *Virgin Mary* did lye hid in the time of *Herods* persecution, when her husband *Joseph*, admonished by an Angel, was forced to flye into *Egypt* with her, and her blessed Babe, to preserve him from *Herods* cruelty) I say in the Greek Copies we read it inscribed, *ᾠδὴ τῷ Δαβὶδ*: which the vulgar translation following, doth exhibit it thus, *In finem Psalmus David.* In our more antient Bibles, Printed in *Q. Elizabeths* time, *Anno Domini 1589.* it is inscribed, *To him that excelleth, a Psalm of David:* but *King James* his Version gives it in this manner, *To the chief Musician, a Psalm of David.*

Mar. 2.

The Master of the Musick, who?

It will not be amiss to consider them both together: and so we shall the better learn, what instruction will accrue unto us from this instructing Psalm of David. *To the Master of the Musick, on Machabath, an instructing Psalm of David.*

Ainsworth
Annot. in
4 Psal.

Mr. Ainsworth, in his Annotations upon the 4th. Psalm, gives us to understand who this Master of Musick was. *To the Master of the Musick* (saith he) *is to the Overseer, or to him that excelleth.* The *Chaldee* translateth it to sing: so that we must apprehend it in this wise or manner; *To him, that is, to the Overseer: or, To him that excelleth in singing, a Psalm of David.* The word *Menatseach*, in the Original, signifieth properly one that urgeth and promoteth the continuance of a thing to the end; or the going forward

ward with a work till it be overcome, or is finished: as you may read 2 Chron. 34. 12, 13. And Ezra 3. 8, 9. And such men, as in the fore-cited place are called *Menatsehim*, Masters; in another place are called *Rodim*, Rulers, 1 Kings 5. 16.

Now you must know, that in Musick there were Levites appointed for several duties, as you may see 1 Chron. 15. 12. Of which some were, *Knafeach*, to ply, or set forward, and be over the rest: and these were such as excelled in the art of singing, and playing on Instruments, to whom such Psalms are intituled, that, by their care and direction, they might be sung excellently to the end.

Which Title of Master, thus explained, give us as Schollars to learn this lesson; That in the Worship, and Service of God, we ought to continue to the end. It is not sufficient to come and present our selves to a piece of Gods Service, and to a piece of a Sermon, and then go away: as the custom of many men (too many now a days) is, to come and peep into a Church, with their Hats on their Heads (an unmannerly custom) as into a Playhouse; and then having heard a piece of the Service, or a piece of the Sermon, go away, and so go to another Church; and do the like; which yet they will not do at a Playhouse: for there they will stay till the Catastrophe, or last Act be finished, and the Epilogue pronounced. No, it is no acceptable service with God, either to hear a piece of the Service, or to hear a piece of the Sermon, and perform the rest of his Ordinances by piece-meals; but as we must come to the beginning of Gods Service, so we are bound to continue till the end of it. And if we look back into Antiquity, we shall find, that the Christians in former times, as they were ashamed, if they did not come to the beginning of Service; so they were blamed, if they did not stay to the end of it. *Cassian* tells us (*Instit. 3. C. 7.*) that in the ancient times of the Church, he that did not come to Prayers, *Præquam Psalmus cepit finiretur*, before the first Psalm was ended, he did not dare to enter into the House of Prayer; but standing at the door until the rest came out, *Submissa in terram pœnitentiâ, negligentia sua, vel tarditatis, impetrabat veniam*, by a submissive

In the
Worship
of God we
must con-
tinue to
the end.

*Instit. 3.
C. 7.*

6 In the Worship of God we must continue to the end.

Concil.
Agathen :
Can. 47.

repentance, down to the earth, he obtained pardon for his carelessness and negligence. And for those that were too forward to go from Gods House, before Service was ended, divers of the ancient Councils have set down Censures, as may be seen in the Council of *Agatha in France*. So that we see, we must not come to Gods House, and celebrate his Ordinances in a careless and perfunctory manner; but we must come with the first, and stay with the last; we must religiously give ear, and hear the whole Service out; and we must Christianly attend, and hear the whole Sermon out; and we must piously wait upon all other holy Administrations, *εἰς τὸ τέλος*, even to the end of them; untill the Bishop, or Priest, shall give his dismissal with a Benediction. Which among the Greeks was called *Ἀποκρίσις* the licentiating, or giving leave for the people to be gone. And among the Latines it was termed *Missa est* (not as the Romanists now term their Service, *Missa*, the *Mass*, as fondly, as they perform their Service superstitiously; but *Missa est*) *ite, ilicet*, i. e. *ire licet ex templo*; There is leave to depart, you may be gone out of the Temple, there is a dismissal: And this was wont to be proclaimed by the Deacon to the *Catechumenists*, *Energumenists*, and *Penitentiaries*, who were not admitted to be present when the Priest was celebrating the holy Mystery. For the Christians in the Primitive times were so zealous of the Priests, or Bishops blessing, as that they would not depart without it; they thought themselves, as it were, accursed, if they had it not. So contrary was the opinion and practice of the Christians, in the infancy of the Church, to that of the new illuminated Professors of Christianity, in these exulcerated times, who are so far from being zealous and desirous of the blessing of the Bishop, or Priest, as that they care neither for the Priest, nor his Benediction; but abominate both, as they do the name of a Bishop.

But here I could relate a story, not impertinent to the purpose, of a reverend Divine of this Kingdom; one; whom in my younger years, I had the honour to have more than ordinary acquaintance with; and I was the more ambitious of his acquaintance, because he had the honour to

be esteemed the greatest Scholar, and most famous Preacher, at that time, in, and about those places where he lived in *Norfolk*. This Gentleman being desired to Preach at *St. Nicholas Church in Great-Termonh*, did condescend to gratify the request of those Friends that did invite him; where having finished his Sermon, and going to his after Prayer, for a blessing upon what he had delivered, he observed the people to go out of the Church, especially Servants, who went home before to prepare their Masters and Mistresses Dinners against they came home, a thing accustomary in that place; whereupon he called them back again, and desired them to take a short story along with them: who coming into the Church again, as fast as they were going out, after a small pause he thus bespeaks them. *Friends, I have lived your Neighbour these 39. years, within very few miles of this place, and never before this time yet preached among you; and, except you amend your manners, I shall never desire to preach here again. But the occasion why I called you back again, is, to let you understand, that our Saviour Christ, as you may read in the Evangelists, had Twelve Apostles; and, at the institution of the holy Supper, one of them went away before our Saviour gave the blessing, and, Satan having entred into him, he went and hang'd himself; I pray God send you better fortune! and that you may so have, I pray stay and take the blessing along with you.* The story was short, but it was a sharp reprehension of their supine neglect, or willful refusal to stay, and take the Priests benediction with them; which though it be slighted by some Fanatics, yet it is of great consequence, and every good Christian will stay for it, as their farewell out of Gods House, and a means of their better progress to their own.

But proceed we from the Master of the Musick to the Instrument, *Machalath*, to see what musick it will make, it being inscribed in the Title; for of it we shall have occasion to speak more hereafter, when we come to *Sions* Exultation. And for our better satisfaction in this, we must take notice, that *Machalath* (as our Anthours do inform us) was a kind of Instrument with which they were wont to play when they sung this Psalm, not much
The In-
strument
*Macha-
lath*,
what?

unlike to *Nechiloth*, which by the name seemed to be a kind of wind Instruments, as Fluits, Trumpets, Cornets, and the like; As *Neginoth* were stringed Instruments of Musick, played on with the hand, as the Harp, and the Lute, and the Instrument of Ten Strings, of which we read, and with which the righteous are excited, and ex-

Psal. 33.
2, 3.

horted to praise the Lord, *Psal.* 33. 2, 3.
So that, according to all Editions, the Inscriptions, or Titles of these two Psalms, do teach us to make musick, in rejoicing, and being glad, for the vengeance of God shewed upon the wicked, who have troubled Gods people, and vexed his inheritance. And that we ought to celebrate such our joy with all kinds of Musick, both Vocal and Instrumental, with still and loud Musick, in singing and sounding forth our praises to God, with joyful and thankful hearts and voices, for the destruction of the Enemies of his people and truth. Which, as it is the purport of both our Psalms we are now treating of; so it was the occasion of our late Solemnitie, the Lord having turned the Captivity of us his people in *England*, by returning our dread Sovereign, King *Charles* the Second, to the native right and inheritance of his three Crowns of Great *Britain*, and *Ireland*, without the further effusion of his Subjects blood, so much feared, and deserved, in these three Kingdoms.

An In-
structing
Psalm,
why?

In the next place, we are to enquire why it is called an *Instructing Psalm* of David, or *Maschil*. Now the reason why it is thus stiled, is from the use of it: because this, and other Psalms, that are intituled *Instructing Psalms*, are so called, because they give Instruction. Even as the *Proverbs* of his Son King *Solomon* are said to give Wisdom, and Instruction, and Understanding; because they make men Prudent, and Wise, and give Understanding, *Pro.*

Pro. 1. 2.

1. 2. And this our Prophet doth confirm unto us in the 32 d. Psalm, which is also intituled, an *Instructing Psalm* of David, a Psalm that maketh Prudent, that causeth Understanding: as he explains himself in the 8th. verse of that Psalm, οὐκ ἔγωγε, καὶ οὐκ ἐγώ γε. So the *Septuagint* do render the words, I will make thee prudent, and instruct thee; I will teach thee in the way which thou shalt go.

Psal. 32.
2.

Where we may observe, that the good man *David*
(practizing

(practizing that counsel, which his Son, according to the flesh, and our Saviour, gives to St. Peter in the Gos- Luk. 22. pel, *Et tu conversus confirma fratres*, Thou being converted strengthen thy brethren, Luk. 22. 32.) promiseth to make the rest of Gods Children partakers of the benefits which he felt; and that (which every Christian ought to do, especially Ministers, Fathers, and Masters of Families) he will diligently look, and take care to direct them in the way of salvation.

Now a Psalm (that we may not leave anything unexplained, since we have begun to unfold the Title) is called in the Hebrew, *Mizmor*, which hath the signification of pruning, or cutting off superfluous Twigs and Branches; and is applied to Songs, which are composed of short Sentences, or Verses, where many superfluous words are cut off, and taken away. And here, for better information, that you may the more distinctly apprehend what a Psalm is, it will not be amiss, to give you to understand, that there be three kinds of Songs, which are mentioned in the Psalmographie of the sweet Singer of ^{2 Sam.} *Israel*. 23. 1.

In	<i>Mizmor,</i>	In	<i>Ψαλμός,</i>	In	<i>Psalm,</i>
Hebrew	<i>Tehillah,</i>	Greek	<i>ὕμνος,</i>	English	<i>Hymn,</i>
	<i>Shir.</i>		<i>ᾠδή.</i>		<i>Song.</i>

All which three kinds of Songs, St. Paul, the great Doctor of the Gentiles, as well as the Prophet David, the great Poet of the Jews, doth mention in his Epistle to the *Ephesians*, where he exhorts them, and in them all Christians, to be filled with the Spirit, rather than with excess of Wine; and to speak to themselves in Psalms, ^{Eph. 3.} Hymns, and spiritual Songs, making melody in their hearts to the Lord, Eph. 5. 18, 19.

This Song here you see it is a Psalm, the first of the three kinds of Songs; and the *Septuagint* read it, as I told you before, εἰς τὸ τέλος Ψαλμός τοῦ Δαβὶδ. The vulgar Translation among the Latines, *In finem Psalmus David*, or, *In finem pro Maceath*, intelligentia David: A Psalm of David to the end; or for Maceath, an instructing Psalm of David to the end. Which, as I insinuated above, doth

lection to us, to persevere and continue in Gods Service to the end; not only whiles we are in the Temple, or Gods House, to continue there till the end of all those holy Mysteries, and Dispensations be performed, that so we may have Gods blessing, by the Bishop, or Priest, pronounced upon us; but also when we are out of the Temple, in our own houses, or else where; we being, as *St. Paul* styles
 1 Cor. 3. 16. us, Temples of the Holy Ghost, 1 Cor. 3. 16: We ought
 16. to continue in Gods service the whole course of our life; serving him as good old *Zachary* doth prescribe unto us in his *Benedictus*, in holiness and righteousness all the dayes of our life: As the end for which he did redeem us, *Luk.*
 Luk. 1. 74. 75. And as we our selves did promise, to perform
 74. 75. faithfully, by our Sureties that did undertake for us, at our Baptisme, when we were initiated into Christs Church, to become Christians, that we might be sanctified. For then, if we do well remember, as we ought, and as our Catechism doth rightly inform us, they did promise for us, that we would forsake the Devil, and all his works, and constantly believe Gods holy Word, and obediently keep his Commandements. And then did we receive the sign of the Cross (if we did receive it at all, and the more to be blamed they that do omit it in Baptisme, because it is so significant to put us in mind of our duty) in token, that hereafter we would not be ashamed to confess the Faith of Christ crucified, but manfully fight under his Banner, against Sin, the World, and the Devil, and to continue Christs faithful Souldiers and Servants to our lives end.

Aug.

But leaving the Title (which yet, to use *St. Augustines* saying, is *clavis Psalmi*, the Key to unlock the meaning of the Psalm) let us address our selves to the Argument of it; which, according to the Dictates of Expositors, in brief is this. The holy man David, by the Spirit of Prophecy, contemplating the constitution of the visible Church; and seeing the greater part of the people to lye in their natural estate of corruption, working iniquity and impiety with greediness, and hating the Children of God, which are got out of that estate by Regeneration, with a perfect hatred, and persecuting them with a fiery zeal, even

Philip.
 3. 6.

even to the death, because they will not continue in the same excess of licentiousness and wickedness with them; He both comforts the people of God, that are renewed in the spirit of their minds, by minding them, that God doth take care of them, and plead their cause against the Ungodly for them, in the beginning of the Psalm; and encourages them still to persevere in the wayes of piety and uprightness, notwithstanding their great affliction, and persecution, by giving them hopes of better dayes, in the latter end of the Psalm; when as by grievous plagues and judgments inflicted on their Enemies, Christ, the Captain of our salvation, the Son of righteousness like the Sun coming out of a Cloud, should appear, and manifest himself unto them, with healing in his wings, *Malach. 4. 2.*

Mal. 4. 2.

So that in short, these 2. things, 1. The Deliverance of Gods Church and People. And 2. The Confusion and Overthrow of their Enemies, are the Sum and Argument, as of this, so of the 53. Psalm following.

And indeed, if we seriously peruse the holy Scriptures, with an imperfunctory eye, with an eye not negligently disposed, we shall observe, that these two things.

1. The final Deliverance of Gods people from the hands of their Enemies (though they be for a while in distress and captivity under them) which in the beginning of my Text is prayed for. And

2. The final Destruction and Confusion of Gods and his Peoples Enemies (though they be for a while exalted, and in power over them) which is here fore prophecied in the latter end of my Text; are the sum and substance, as of these two, so of many others in the Book of the Psalms: Yea the whole story of the Scriptures, if you will take the pains to revolve them your selves, or believe the judgement of Divines, who have read them over, and commented upon them, is, as you shall find, nothing else but a Calender of them.

In these you shall read, 1. That the Lord of Hosts, *Isa. 1. 9. 3* the God of *Israel*, is *El-Nekamoth*, a God of Vengeance *24.* against his Enemies, *Deut. 32. 35.* And 2. That the *Deut. 32.* same God, the God of Peace, *Heb. 13. 20.* A Letter *35.* but changed, is *El-Nechamoth*, a God of Comfort to his *Heb. 13. 20.* People,

12 The deliverance of Gods people, & fall of their enemies.

2 Cor. 1. 3. People, 2 Cor. 1. 3. And as he is served and pleased by men; so his Creatures also, they are ready to serve and please him, both for the defence of his people, and the offence of those that hate them. So you shall find in *Genesis*, that the Cherubims hold a flaming Sword in their hand to repress Gods Enemies, *Gen. 3. 24.* And yet they have their wings spread abroad to relieve, shadow, and succour his Friends, *Ezek. 1. 11.* In *Exodus* you may read likewise, that the Cloud was a mist of darkness to confound the *Egyptians*, *Exod. 13. 21.* And the same Cloud was a pillar of fire to give light and conduct to the *Israelites*, *V. 22.* And in the same Book, at their departure out of *Egypt*, the water from beneath, was a gulf to swallow up, and drown *Pharaoh*, and his Host, that did pursue them, *Exod. 14. 28.* And yet the same water was a wall of defence to Gods people, on their right hand, and on their left, to give them safe passage towards the Land of *Canaan*, *Exod. 14. 29.* So during their Captivity in *Babylon* (to omit many other instances, which might be induced for confirmation, both before their going in, and whilst they were in possession of the promised Land) you may observe, that the fiery Furnace which was heated seven times more than ordinary, it was a Paradise, as it were, to the 3. Children, the servants of God, that were cast bound into it, because they would not obey *Nebuchadnezzers* Decree, against Gods Command, *Dan. 3. 22.* And the same Furnace became a *Gehenna*, or place of Torment to their Enemies, that threw them into it, *V. 25.* Observe it where you will, and you shall find still, that these two, the Deliverance of Gods People, and the Destruction of their Enemies, go still together, for the most part, not only in most of the *Psalms*, but, to speak truth, in most part of the Scripture. And as they still go together, so you may take notice likewise, that though sometimes they be intercepted, yet they alwayes end in the safeguard of the Church: which is here both prayed for, and fore-prophecied also, in my Text. This is the Conclusion of all Prophecies, of all Judgements, of all Miracles, past or present, new or old: this is the Sum, and the Catastrophe of them.

And

And so I pass from the outward Court, as it were, of the Title and Argument of the Psalm, in general, to enter into the inner Temple, and treat of the words of my Text in particular. *Quis dabit? Or, Oh si quis det!* Who will give Salvation? Or, Oh that Salvation were given unto Israel out of Sion! Oh that the Lord would turn the Captivity of his people! *When the Lord turneth the Captivity of his People, then shall Jacob rejoice, and Israel shall be right glad.*

The words may be read, apprehended, and treated of three several wayes, according to the judgement of Expositors.

1. } Historically, and according to the Letter,
 Either 2. } Mystically, and according to the Figure,
 3. } Analogically, and according to the use we may (make of them.

First, If we read them *Historically*, and according to the Letter, It is true, that the Deliverance of Gods people, in the time of King Saul, by bringing David (that was appointed by God to be King over Israel, 1 Sam. 13. 14. And annointed by Samuel, according to Gods Commandement, King over Israel, 1 Sam. 16. 13.) to the Kingdom, was worthy to be wished for, and that with ardency and zeal of affection: because good Princes, after the reign of Tyrants, is like the Sun in a comfortable shine, after the tedious darkness, and dark isfomeness of a great storm. But this is not all which the Text doth aim at, and imply: and therefore in the next place,

Secondly, We must read the words *Mystically*, and according to the Figure, looking to the substance, of which this History was but a Type; which is in Christ, the Son of David, according to the flesh, as St. Paul doth stile him, Ro. 1. 3. In whom this wish, on prayer hath its accomplishment. Which, in effect, is this: *Oh that Christ, the Saviour of Israel, were come out of Sion!* And it is the same with the ardent desires of the people of God, in the 53. Psalm, which concludes in the same renour, and with the very same words. *Tis Adon in Sion to be glorified;*

τὴν εἰς τὴν Ἰσραήλ: for so the *Septuagint* render the original in that form. Who will give Salvation to *Israel* out of *Sion*? or, Oh that Salvation were given unto *Israel* out of *Sion*! Where in the Original, as the learned in that language observe; the expression is set down Salvations, in the Plural Number, to intimate unto us full Salvation, Health, or Deliverance; even the perfection of Salvation, which cometh only by Christ, who was to come out of *Sion*, (according to the prædiction of the Prophet *Isaiah*, c. 59. 20. *The Redeemer shall come out of Sion, and shall turn away iniquity from Jacob.*) and at whom, the form of the *Hebrews* wishing here doth look, as to the person which should then, and shall still give perfect Salvation, and Deliverance to all *Israel*, even the *Israel* of God, *Gal. 6. 16.*

Iſa. 59.
20.

Gal. 6. 16.

3. Analo-
gically.

Thirdly, we may read the words *Analogically*, and relatively, according to the use we may make of them, in respect of the Churches of God which now are, lately have been, and hereafter may be in Persecution and Captivity, by the enemies of God and his Truth. In which relation this option or wish, here in my Text, hath its place: and there is no good Christian but, in such a case, will with the Prophet *David*, and the Church of God here in my Text, wish, sigh, breath our, and ingeminate an *Oh si quis det!* Oh that Salvation were given to *Israel* out of *Sion*! Oh that the Lord would turn the captivity of his people! *When the Lord turneth the Captivity of his people, then shall Jacob rejoice, and Israel shall be right glad.*

2 Sam.
5. 3.

I shall not insist on the words literally: the History was fulfilled, when after *Saul's* death, *David*, that had been appointed and anointed by God, was now constituted and anointed by all the Elders of *Israel* in *Hebron*, King over *Israel*, 2 *Sam. 5. 3.* and did deliver the Children of *Israel* from the hands of all their enemies that did vex and afflict them.

Nor shall I presume to treat of them *Mystically*, whether this bringing back the captivity of Gods people the Jews, here prophesied to be under the Gospel, shall be by loosing their captivity corporally, as well as spiritually; or whether the Jews shall return again to their own Land, or no: These are too deep mysteries for my shallow capacity

city to die into : although, since our late distracted times, many more curious than wise, and more wise than sobriety would permit them, (according to that Proverbial *quippe* ^{Marital.} of the Epigrammatist, *Et qui plus justo non sapit, ille sapit,*) ^{Ep.} have gone so far in their speculations, as to fore-see and determine, the time when, and the persons by whom, (and yet I must tell you they have grossly erred in their calculation and expectation, because we have visibly seen the contrary by experience) the Jews, which are now so rife amongst us, shall be restored to their pristine estate, and to the Land of their Nativity; from whence, for putting to death the *Messiah* and Redeemer of *Israel*, they have been justly scattered and dispersed.

Therefore I shall more modestly and safely speak of them in the third acception of the words, *Analogically*, as they may be understood in relation to the Churches of God, which have been, now are, or hereafter may be under persecution, and in captivity by the enemies of God and his Truth. And in this consideration, if we apprehend the words, we shall find in the Verse two generals,

	1. } <i>Hosannah</i> .		1. } <i>Prayer</i> .
The Churches	} Or, The Churches	}	2. } <i>Praise</i> .
2. } <i>Hallelujah</i> .			

First, There is the Churches *Hosannah*, or Prayer to ^{1. Hosannah.} God for her deliverance, being in captivity. And here we cannot but take notice of *Sions* humiliation.

Secondly, There is the Churches *Hallelujah*, or Praise to ^{2. Hallelujah.} God for being delivered out of captivity. And here we must take notice likewise of *Sions* exaltation.

The Church begins with *Hosannah*, and she ends with *Hallelujah* : and so must we, if we will approve our selves to be υἱοὶ αἱῶνα, the true and genuine Sons of the Church. We must begin with *Hosannah*, and we must end with *Hallelujah* : as in this, so in all other actions and undertakings. We must pray unto God for deliverance when we are in trouble, and for other blessings to be obtained ; and we must give praise unto God for deliverance out of trouble ;

trouble, and for other blessings when obtained, or but promised. So the Church doth here : She prays unto God, being in persecution and in captivity, to turn her captivity, and to give deliverance to his people out of captivity : And she gives praise unto God being delivered out of persecution, and for turning the captivity of his people, although but promised.

The Churches *Hosannah*, or Prayer to God for deliverance out of captivity, we have in these words, *Quis dabit ?* or, *Oh si quis det !* Who will give ? or, Oh that Salvation were given to *Israel* out of *Sion !* Oh that the Lord would turn the captivity of his people !

The Churches *Hallelujah*, or praise unto God for her deliverance out of captivity, we have in the words following, *Cum averterit Dominus captivitatem plebis sue ;* When the Lord turneth the captivity of his people, then shall *Jacob* rejoyce, and *Israel* shall be right glad.

But if you please that we should descend into a more particular *Analysis*, or resolution of the words, we may observe in them, *Quadrigam Topicorum* ; A four-wheeled Charriot of Topicks, by which we shall drive on our future exercitation, for the better performance of our ensuing solemnity. There is,

1. *Curiosa interrogatio, Quis dabit ?* who will give ?
2. *Pnhetica postulatio, Oh si quis det !* Oh that Salvation were given !
3. *Certa determinatio, Reducente Jehovah ; &c.* When the Lord turneth the captivity of his people.
4. *Grata exultatio, Exultabit Jacob ; &c.* Then shall *Jacob* rejoyce, and *Israel* shall be right glad!

1. *Curiosa Interrogatio.*

First, There is a curious interrogation ; *Quis dabit ?* Who will give ? or, who shall give Salvation unto *Israel* out of *Sion ?* *Qui curiose interrogat perplexus nimis est,* He that is curious in his interrogations, is very dubious, and so the more desirous of satisfaction. *Interrogatio est quasi iterogatio,* (saith the Etymologist) *quasi iterum rogatio ;* as it were, an asking the second time, again and again. And so it teacheth us, when we are in captivity, or any other affliction

Affliction or trouble, *iterare preces*, to iterate our prayers, & to ingeminate our requests; not only *ingemiscere*, to groan, and sigh forth our desires and petitions; but also *ingeminate*, to double our prayers; to iterate our desires, again and again, till we be delivered.

Secondly, There is a *Pathetical postulation*; or, a most affectionate wish, or ardent desire: *Oh si quis det!* Oh that Salvation were given to *Israel* out of *Sion*! Oh that it were! Would to God it were! *Quis tribuat?* Oh that some good body would give it! Such like *pathetical expressions* of the Prophet we meet with also in other places: as, *Oh si quis efficiat ut fruamur bono!* Who will shew us any good? *Psal.* 4. 7. And, *Oh si quis daret mihi aquam!* Oh that one would give me to drink of the water of the Well of *Bethlehem*, which is by the gate! *2 Sam.* 23. 15. *Qui patheticè rogat, ardentè postulat;* He that asks *pathetically*, and with affection to a thing, desireth *ardently*.

Thirdly, There is a certain determination, or a most assured and infallible conclusion; *Reducente Jehovah reducem populi sui turmam;* When the Lord turneth the captivity of his people; that is, assuredly the Lord will turn the captivity of his people. Which is a gracious answer to the *Quis dabit?* or, *Oh si quis det!* Who will give? or, Oh that Salvation were given! For, as sure as Gods people are in captivity; so sure the Lord will turn their captivity, and deliver them out of captivity. Yet if you will not believe this exposition, because you may think it to be mine own, take Gods own Word for it, who is truth it self, and cannot lye, or deny his own Word which he hath spoken, *2 Tim.* 2. 13. And this you shall find in the Prophecy of *Jeremiah*. Thus saith the Lord, Behold I will bring again the captivity of *Jacobs Tents*, and have mercy on his dwelling places. *Jer.* 30. 18. and so forward, as you may see in that, and in the following Chapter, where God promiseth the restoration of *Israel*. Now you must know, that *Dei dicere, est Dei facere;* Gods Word is his Deed. What God speaks, if it be not yet, it is, as if it were done. *Ipse dixit, & facta sunt omnia, Gen.* 1. He spake the word, and all things were created: and what he speaks now, cannot like-
wise but be performed.

4. *Grata Exultatio.* Lastly, There is a grateful exultation, or a joyful congratulation for so great a mercy, as the turning the captivity of Gods people. *Exultabit Jacob, & letabitur Israel; Then shall Jacob rejoyce, and Israel shall be right glad.* It is but prophesied in my Text; but we have heard it to be fulfilled in all places; yea, and we see it verified every where by experience; *Soluta captivitate, lati sunt captivi,*

*When men are in Prison, they are heavy and sad:
But when they are free, they are merry and glad.*

So then, as from *Eden*, (of which you may read in the Gen. 2. 10. Book of *Genesis*,) there went a River to water the Garden, which God had planted; and from thence it was parted and became into four heads, *Gen. 2. 10.* Inlike manner; from this Text, thus as you see I have Analysed it, there flow four Rivolets of Corollaries, or Doctrinal conclusions, to water the Gardens of our hearts, that, like *Eden*, they may be fruitful both in instruction and action, according to godliness: that the man of God, which is content to be governed by the Word of God, may be fruitful, and made perfect unto all good works; as the Apostle speaks, to the same purpose, in his Epistle to his adopted Son *Timothy*, 1 Tim. 3. 16. nay his own Son in the faith: for so he files him, 1 Tim. 1. 2.

1. *Conclusion.* The first Corollary, or Doctrinal conclusion, which presents it self from the words of the Text, is this: That God doth sometimes suffer his *Israel*, his own people, to go into captivity. For here, by *Israel*, is meant the people of God: which is made manifest by the words next following, or understood: Oh that the Lord would deliver his people out of captivity! and, when the Lord turneth the captivity of his people. Now if *Israel*, Gods people, were not in captivity, why do they so ardently wish and pray to be delivered out of it? Their desire to be delivered out, doth imply that they were in captivity. Thats the first conclusion, God doth suffer his *Israel* sometimes, to go into captivity.

2. *Conclusion.* Secondly, another Corollary, that arises from the Text, exhibits it self thus: That it is the duty of *Israel*, of Gods people,

Two in the Hosannah; & 2. in the Hallelujah. 19

people, when they are in captivity, to pray for deliverance out of captivity. *Oh si reducat Dominus!* Oh that the Lord would deliver his people out of captivity! And for my part, they that are in Prison, and in Captivity, and will not pray, or desire to come out of it, let them stay there still. We have an old Proverb frequent amongst us; *He that is in a Ditch, and will not use the means to come out, let him lye there still.* And I make this application of it: If a man be in Prison, Captivity, or any other affliction or sorrow, and doth not desire to come out of it; if he will not pray to God for deliverance, let him still continue in it. *Volenti non fit injuria*; God send them sorrow that love it.

Thirdly, The Corollary or Conclusion, which arises from the determination, is an irrefragable position, which is, *Ὁμολογούμενος*, without all controversy, seconded by the testimonies, and made good by the examples of Scripture, and so beyond all contradiction. That upon the prayers of *Israel*, of Gods People, when they are in affliction and in captivity, the Lord will undoubtedly deliver his people, and turn their captivity. The Participle is of the Present Tense, *Reducente* Jehovah, *reducem populi sui tui-ram*; The Lord turning the captivity of his people: which presents unto us the certainty of it; as if it were already present.

Then, in the last place, the fourth Corollary doth conclude the necessity of Praise, as the second did infer the necessity of Prayer: That, when God, upon the Prayers of *Israel*, his People, shall have turned their captivity and delivered them from the hands of their enemies, under whom they were captives, they ought, by way of gratitude, to return their thankfulness for such a mercy, and to congratulate their deliverance, by being joyful and glad.

These are, as it were, the four Wheels of our Topical Chariot, by which, as formerly I hinted unto you, we shall drive on our future discourse. Two whereof belong to the *Hosannah* (in *Sions* Humiliation;) the other two, to the *Hallelujah*, (in *Sions* Exaltation;) The two former set forth unto us *Sions* Humiliation; Her being in Captivity, which enforce Her to pray unto God for her Deliverance.

20 *The Wheel of Fortune, and of Divine Providence.*

Sions Ex- The two latter do shaddow out her Exaltation; her being
altation. delivered out of captivity: which obligeth her to praise
God for being delivered. But they do all concenter toge-
ther, and meet in one, like the mystical Wheels in *Ezeki-*
Exek. 1. *els* vision, at the River *Chebar*, *Ezek. 1. 16.* For there is
16. *Rota in Rota*; A Wheel in a Wheel; and so they wheel
round, like the Wheel of Fortune: If I may, without of-
fence, resemble the Wheel of Divine Providence to that,
which they call the Wheel of Fortune.

But then the question may be moved by some, What the
Wheel of Fortune is, to which I resemble the Wheel of
Divine Providence.

Rota For- For satisfaction therefore of those that are ignorant; and
tuna. better remembrance of those that have forgot it; the
Wheel of Fortune, as it is called, runs in this manner;
Religion, peace; Peace, plenty; Plenty, pride; Pride,
war; War, poverty; Poverty, religion; Religion,
peace; and so it runs round in a circular motion, the one
still producing the other. In like manner run the Wheels
of my Text.

Rota Pro- First God (for *Sin*, which is the cause of all punishment; &
videncia. Captivity, is the greatest of punishments to a People or Na-
tion) doth suffer his *Israel*, his People, to go into capti-
vity.

Secondly, When *Israel*, Gods People, are in captivity,
they pray, or ought to pray, unto God for deliverance out of
captivity.

Thirdly, Upon the Prayers of *Israel*, Gods People, when
they are in captivity, the Lord will, and doth turn the cap-
tivity of his People.

Luke 1. Lastly, When upon the Prayers of *Israel*, the People
47. of God, God hath been pleased at length to turn the cap-
tivity of his People, it is the duty of *Israel*, and all Gods
People, by way of thankfulness, to rejoyce and be glad in
God their Saviour; and (with the blessed Virgin) to sing
their *Magnificats* unto him, *Luke 1. 47.* for turning
their captivity, and giving deliverance to them.

The neglect of which duty of thankfulness, by way of
return, to celebrate Gods power, and to magnifie his good-
ness, in being joyful and glad, for turning their captivity,
doth

doth turn into sin; and sin doth turn away Gods presence and favour from his People; and so God, by with-drawing his presence and favour from his people, doth suffer them to go into captivity; and when they are in captivity, they pray for deliverance; and upon their prayers God doth turn their captivity; and when they are delivered out of captivity, they ought to rejoyce and be glad for it.

Thus you see how the Wheels run round, and follow one another: Unthankfulness, in not being joyful and glad for deliverance out of captivity, causeth God to suffer *Israel*, his People, to go into captivity; Captivity then begets Prayer; Prayer breeds Deliverance; and Deliverance produceth Thankfulness.

These are the mystical Wheels in our Topical Chariot of the Text: of which there is a *Bigā* in the *Hosannah*, and a *Bigā* in the *Hallelujah*; two in the one, and two in the other. The two former are turned from us; but yet not so turned away from us, but that, by our unthankfulness, in not rejoycing and being glad as we ought, they may turn again to us. The two latter turn to us, and we are to turn to them; and so to turn to them, that the other turn not again to us.

My Province is to speak of the Spokes of the two last The Wheels in the Churches *Hallelujah*, which are delineated Churches to us in these words, *Εν τῷ ἐπιστρέψαι τὸν κλέρον τὴν αἰχμαλωσίαν τῆς λαοῦ αὐτοῦ.* *When the Lord turneth the Captivity of his People, then shall Jacob rejoyce, and Israel shall be right glad.* *Hallelujah*

And here our two Wheels do run upon two Tracts, upon two Lines, upon two Terms.

1. *Ὅτε* } *Cum*, } *When*;
2. *Τότε* } *Tum*. } *Then*.

When the Lord turneth the Captivity of his People,
Then shall Jacob rejoyce, and Israel shall be right glad.

In the Former, } There is } *Υπόθεσις*, } *Supposition*.
In the Later, } *Ἐπιθεσις*, } *Imposition*.
F 3 The

1. Beneficium. The one is *Hypothetical*, and supposeth *Beneficium*, a Mercy, or Deliverance on Gods part: That God will turn the Captivity of his People.

2. Officium. The other is *Categorical*, and imposeth *Officium*, a Duty, or a Service to be performed on his Peoples part: When God hath turned the Captivity of his People.

The First, is } *Presumed.* } The One, is } *Positive.*
 The Second, is } *Assumed.* } The Other, is } *Relative.*

The *Cum* tells us, that Deliverance of Gods people out of Captivity will come.

The *Tum* tells us, that when Deliverance of Gods people out of Captivity is come, then their thankfulness for such a deliverance must come likewise: then they must rejoyce, and be glad for it.

Hieron. in loc. They both run, in the Future Tense, according to St. Hieron, from the Seventy Interpreters: *Cum converterit*: or, *Cum averterit*: When God shall have turned, or turned away the Captivity of his people, then they shall rejoyce, and be glad. And may they never have their Captivity turned away from them, who, when their Captivity is turned away, will not return their thankfulness to God, by being joyful, and glad, for its returning?

But the former is in the Present Tense (according to the Translation of Tremellius: *Reducent Jehovah reducem Populi sui cursum*) as if God were at the present returning their Captivity: which being turned away, Jacob shall rejoyce, and Israel shall be right glad. *A yod Adolai Ico nads, & I yod Adolai Ico nads*. In plain English, Jacob shall dance a Galliard for joy; and Israel shall be glad at the heart.

Applicatio Prophecia. Now to bring this Prophecy (which was foretold to the Jews, and afterwards, although a long while after, fulfilled for them) from *Palastine* to *England*; and from *Jerusalem* to *London*; and to apply it to our selves here present, who have been lately delivered from a more grievous than Babylonian Captivity: (for in *Babel*, or *Babylon*, there was only a Confusion of Tongues and Languages; but here, in *Great Britain*, there was a Confusion of Hearts and

and Affections: we did agree in nothing but in disagreeing) Shall not we, since God hath been pleased to fulfill this Prophecy for us also, and hath turned our Captivity, turn the Tense, as God hath turned the Times? Since God hath turned our Condition, and from an Imperative Mood, in which we were commanded, hath brought us to the Optative Mood, which we long desired; And from *Utinam veniat aliquando tempus!* Would to God the time would come! he hath reduced us to the time, we then did wish, and do now enjoy, and wish that it may long continue; And since from a Subjunctive Mood, (in which we were brought under, and subjected to our Fellow-Subjects, who then did tyrannize and Lord it over us, and in that condition and state we could not be Potentials, to free us from that misery and slavery we were in) God hath, out of his infinite goodness, brought us to an Infinitive Mood of prosperity and happiness, which (Blessed be God) we now are in: though contrary to the nature of the Infinitive Mood, which hath neither Number, nor Person, nor Nominative Case: We have now both distinction of Numbers, and difference of Persons, and can nominate, and lay open our Cases in the Courts of Justice; which then, (although we were not Supines, but Gerunds, both in *Di*, *Do*, *Dum*; for some were forced to dye; others to give money to save themselves; and all were dumb, and durst not open their mouths, to speak against their proceedings;) we were necessitated to bear without any redress, shall not we, I say, now, in the Indicative Mood, shew ourselves thankful for so great a mercy, which is infinite, and beyond expression? Surely, we are not worthy to have had so great a deliverance vouchsafed to us, if, with the turning of our Captivity, with the Times, we do not also alter, and turn the Tense. And therefore, seeing God hath turned that Tense, which was in the Future with the Jews, into the Preterperfect Tense with us; and that, which he did then but promise, for the present, to the Jews, he hath now perfectly fulfilled for us, in turning our Captivity; which, though he did promise to them, he did not a long while after perform for them: Oh let us, considering what great things God hath done for us, and reflecting

24 The 2 Tropical Topicks in the Hallelujah.

lecting with our selves, that God (to use the Apostles phrase, *Heb. 11. 40.*) hath provided better things for us, than he did for the Jews, to whom this promise was made. For, as the Apostle testifieth, *Heb. 11. 39.* Many of them died, not receiving the promise; which, Blessed be God, we have enjoyed. Upon the meditation of so great a mercy, let us take up that speech of *Iphicrates*, a valiant Captain of the *Athenians*; which, though it were modestly spoken by him, yet let us piously apply it to our selves; and, in a grateful manner, let us confess *ἐξ ὀλίγων, εἰς ὅλα*, from how great baseness and misery, to what great glory and felicity, God hath advanced us; and so, in the name of God, the great *Αἰχμαλωτρεπτής*, and Turner of Captivities, as we are bound in duty, by way of thankfulness, for such an extraordinary, and undeserved favour, let us, I say, turn the Tense, as God hath turned the Times, and change the Future into the Present Tense with him, in being, now for the present, and still hereafter, for the future (as *Jacob* and *Israel* are enjoyed in my Text) joyful, and right glad, for it.

In this
Biga 2.
Topicks.

So that, without further Ambages of Words, or Circumlocutions of Phrases, in the *Biga* of the Churches *Hallelujah*, there are 2. Spokes only to be spoken of, 2. Tropical Topicks to be illustrated.

1. Τὸ
ποιητόν.
2. Τὴ
ποιήσεον.

1. The | Τὸ ποιητόν. The | *Quid factum* | What is done.
2. The | Τὴ ποιήσεον. The | *Quid faciendum* | What is to be
(done.

1. *Quid factum.*

First, I shall relate unto you the *Quid factum*, What is done.

2. *Quid faciendum.*

Secondly, I shall declare the *Quid faciendum*, What is, or ought to be done.

1. *Ex parte Dei.*

The Former is *Ex parte Dei*; and so I shall inform you, what God hath done, on his part, for his People.

2. *Ex parte Populi.*

The Latter is *Ex parte Populi*; and so I shall inforce unto you, what Gods People ought, to do, on their part, in requital to him.

1. What
done.

The First sheweth, what God hath done for his people:
He

The First Wheel in the Churches Hallelujah. 25.

He hath turned their Captivity : *Revertente Domino Captivitatem Populi sui* : When the Lord turneth the Captivity of his People.

The Second sets forth, what Gods people ought to do for him, in turning their Captivity : They ought to return thanks to God, in being joyful and glad, for turning their Captivity : *Exultabit Jacob, letabitur Israel* : Then shall Jacob rejoyce, and Israel shall be right glad.

In the Former, there is *Sionis Reductio*, *Sions* Reduction, or bringing back ; *Sions* Restauration ; or, the turning of *Sions* Captivity. 2. What is to be done, Sionis Reductio.

In the Latter, there is *Sionis Exultatio*, *Sions* Exultation, or Acclamation; *Sions* Rejoycing for the returning of her Captivity. Sionis Exultatio;

I begin with the first Tropical Topick, which is the *τὸ πρῶτον*, the *Quid factum* ; *Ex parte Dei* : What God hath done for his part, in the behalf, and for the behoof of his people. *Reduxit Captivitatem plebis sue* : He hath turned the Captivity of his people. Which is the first Wheel in the Churches Hallelujah ; and is *Sionis Reductio* ; *Sions* Reduction and Restauration; or, the turning of *Sions* Captivity. The first Wheel in the Churches Hallelujah. Sionis Reductio: or, The turning of Sions Captivity.

In the turning of which Wheel, I shall keep my self close to the Records of sacred Scripture, both for the Confirmation and Illustration of it. For, though the testimonies of humane Writers might furnish us with variety of evidence, to demonstrate, and make good the truth of it, in matter of Fact; that God hath turned the Captivity of his people: Yet, because the Writings of the Heathen, which were their Enemies, are Eccentricall, and have no relation to the people of God, otherwise than as they help to fill and make up their stories; I shall wave their attestation to confirm our declaration, and rest only in the proof, I meet with, in the Chronicles of holy Writ, which set forth both the acts and passages of Gods people since the Creation, and are, without any other supplement, of sufficient Authority, both to testifie the truth of them, and to gain credit and belief to them.

And here, not to speak of the Antediluvian times, when, in the dayes of *Seth*, God restored Religion, which

- a long time had been suppressed by the Enemies of God,
- Gen. 4. 26. the wicked Sons of men, *Gen. 4. 26.* Nor yet to mention, how God did deliver his Church and People by *Noah*, from the hands of those that did usurp Authority over them; and preserve it by his obedience, in the Ark, when he destroyed all flesh upon the earth with a Deluge of water, *Gen. 7. 23.* Nor yet to relate, how God, after the Flood, delivered his Church and People from the tyranny of *Nimrod*, and his Complices, by the Confusion of Tongues at *Babel*, *Gen. 11. 9.* Nor yet to tell you, how God preserved and delivered his Church in the time of *Abraham*, and the Patriarchs, before their going into *Egypt*; of which you may read in the Book of *Genesis*. I shall begin the Province, which I have undertaken, with the Captivity of the *Israelites*, and the hard usage, and slavery which they suffered in the house of bondage, *Exod. 20. 2.* Under *Pharaoh*, and his Task-Masters, while they were in *Egypt*; and how God turned their Captivity, and delivered them out of it.

- And so, if you look into the Book of *Exodus*, which hath its name from the *Israelites* going out of *Egypt*, you shall find, that, according to Gods promise made to *Abraham*, *Gen. 15. 13.* After the Children of *Israel* had been in affliction four hundred years in *Egypt*, in the house of slavery, the term which God himself doth give it, *Domus Servitutis*, the House of Bondage, as you heard before *Exod. 20. 2.* It came to pass, when they never thought of it, nor could believe it, at the end of four hundred and thirty years, even the self same day that God had appointed, it came to pass, that all the Hosts of the Lord went out from the Land of *Egypt*: as you may further inform your selves, both of their departure, and the manner of it, *Exod. 12. 41.* And after God had so miraculously turned their Captivity, by the hands of *Moses* and *Aaron*, you may read likewise, how joyful and glad they were for it. For, as it is there recorded, *Moses*, with the Children of *Israel*, sang a Song of Thanksgiving unto the Lord, *Exod. 15. 1.* Nor were the Women wanting to celebrate with joy that great Solemnity: For, as *Moses* doth certify us, *Miriam the Prophets, the Sister of*

of Aaron, took a Timbrel in her hand; and all the Women went out after her, with Timbrells, and with Dances, Singing unto the Lord, Exod. 15. 20. 21. So that, from their Exod. 15. president and example, not men only, but women also, 20. 21. must rejoyce at the deliverance of Gods people out of Captivity; and must celebrate it with singing, and dancing, and all signs of joy.

And that the remembrance of so great a benefit of their deliverance might not slip out of their memories, but be continued to all Posterity, God enjoyns the *Israelites* yearly, at the same time, to celebrate the Passover, Exod. Exod. 13. 13. 6. (Which was a sign, not only of the destroying Angels passing over the Houses of the Children of *Israel*, when he slew all the first born of the *Egyptians*, Exod. Exod. 12. 12. 27. But also of their passing over the Red Sea, out of the Land of *Egypt*.) And at that Passover, God commands them to teach their Children the meaning of it; that they also might tell their Children, and their Childrens Children; and so the Generations yet unborn, by Exod. 13. this means, might both know what the Lord had done for them, in turning their Captivity; and also be joyful and glad in praising the Lord for such their deliverance, Psal. Psal. 78. 78. 5. 6. Yea, that they might not forget his turning of their Captivity out of *Egypt*, but that it might take a deeper impression in them; God himself again becomes their Monitour; and, at the giving of the Law, contained in the Decalogue, upon Mount *Sinai*, in the Preface to it, he useth this, as the sole Argument to press them to obedience, in observing of it, because he was the Lord their God, and he had chosen them to be his People, whom he had brought out of *Egypt*, and from the house of bondage, Exod. 20. 2. Exod. 20. 2.

I will not stand to tell you, how God delivered them from the hands of their Enemies, that would have Captiv'd them in their passage through the Wilderness, under the Conduct of *Moses* their Prince, and *Joshuah* their Captain General; and how God brought them into the Land of *Canaan*, which he had promised to their fore-Fathers, and which was divided unto them by *Joshuah*, according to their several inheritances. The other Books of *Moses* Jos. 14. f.

his Pentateuch, and the History of *Joshuah*, after *Moses* his death, will sufficiently acquaint you, *Jos. 14. 1.*

But in the Calender of the Judges, you shall find it registered and inrolled, how many times God did suffer them, by reason of their sins, to go into Captivity; and how often he sold them into the hands of their Enemies, to be Lords over them; and yet again, upon their prayers and cries unto God, when they were oppressed, and in Captivity, you may read likewise, how God turned again their Captivity, and freed them from the hands of their Enemies. For which several deliverances, if they did not express their thankfulness, by being joyful and glad (as *Jacob* and *Israel* are here enjoyed in my Text) they were most unworthy of so great mercies, because they had great cause to rejoyce and be glad for them.

Thus you may read in those sacred Archiues, how God turned their Captivity from *Chushan-Rishathaim*, King of *Aram*, or *Syria*, by the hand of *Othniel*, *Jud. 3. 8.* How he turned their Captivity from *Eglon*, King of *Moab*, by the hand of *Ehud*, *Jud. 3. 14.* How he turned their Captivity from the *Philistines*, with an Oxe-Goad, by *Shamgar*, *Jud. 3. 31.* Thus you may read, how he turned their Captivity, when he had sold them into the hand of *Jabin*, King of *Canaan*; and delivered them from *Sisera* his chief Captain, which dwelt in *Harosheth* of the Gentiles, by the hand of *Deborah* and *Barak*, *Jud. 4. 23.* How he turned their Captivity from the *Midianites* (into whose hands he had sold them 7. years, because they had committed wickedness in the sight of the Lord) by the hand of *Gedeon*, who was called *Jerubbaal*, *Jud. 7. 25.* How he turned their Captivity from the Children of *Ammon*, by the hand of *Jephthah*, *Jud. 11. 32.* And, to be brief, thus you may read, how God delivered them from the *Philistines*, and turned their Captivity from them, first by *14. & 15. Sampson*, *Jud. 14. 14. 15. 15. 16. 3.* And afterwards by *Samuel*, *1 Sam. 7. 10.* For which several deliverances out of Captivity and Slavery, which they sustained under their Enemies hands, there is no question, but they did all rejoyce, and were exceedingly glad; because, when they were oppressed, and vexed by their Enemies, they

they cried exceedingly to be delivered : although we find none of their Hymns of rejoycing , and Psalms of joy , to be registred in those holy Records ; excepting that Song of Thankfulness of *Deborah* and *Barak* , which they did exultantly sing , after their renowned Victory over *Sisera* ; as you may read , *Jud. 5. 1.* Judg. 5. 1.

Nor will I insist to relate unto you , how God delivered the *Israelites* from the hands of their enemies in the time of the Kings : you may spare me that trouble , if you please , at your leisure , to revolve and peruse those holy Chronicles , which are there set down concerning the Kings of *Israel* , and *Judah* .

BUT that signal and famous Deliverance from the captivity of *Babylon* , after threescore and ten years , which they suffered by reason of their sins ; and from which they were miraculously delivered by Gods mercy , challengeth a more than ordinary attention and observation .

Which captivity of theirs , as it was fore-told by the Prophet *Jeremiah* , and other of the Lords Servants the Prophets ; so was their return fore-prophecied likewise ; although they would not believe or give credit to either . Yet had they not been so stupid in judgement , and exccorated and blinded in their understanding ; having eyes to see , but (as the Prophet speaks of them) would not see ; and ears to hear , but would not hear ; and hearts to understand , but would not understand , *Isa. 6. 9. 10.* They might as well have believed their return from captivity , as being under the yoke in *Babylon* , they were sensible of it ; both being alike fore-told by the Prophets . Jer. 25. 9.
10. 11.
Isaiah. 5.
26.
2 Kings
20. 17. 18.
& 23. 27.
& 24. 1. 2.
2 Chron.
36. 6.
Isa. 6. 9.
10.

However , that the Word of the Lord , spoken by the mouth of *Jeremiah* the Prophet , might be accomplished , the Lord stirred up the spirit of *Cyrus* , King of *Persia* , to make a Proclamation throughout all his Kingdom ; and caused it to be put in writing for their return out of *Babylon* to *Jerusalem* : which accordingly came to pass , notwithstanding all the opposition of their enemies : For as you may read in the Books of *Ezra* and *Nehemiah* , they came again to *Jerusalem* and *Judah* , every one to his own City , *Ezra 4. 4. & 5. 3.* 2 Chron.
36. 22.
Ezra 1. 1.
& 4. 4. 5.
& 5. 3.

I shall not need to tell you how joyful these people were ,

were, when God had turned their captivity from them. If, you please to turn to that Psalm, which, from their return is intituled *In Convertendo*, you may sufficiently satisfy your selves in it; for the Kingly Prophet begins that Psalm with *In Convertendo Dominus Captivitatem Sion*; *When the Lord turned the captivity of Sion, we were like unto them that dream*: Then was our mouth filled with laughter, and our tongue with joy, *Psal. 126. 1. 2.* That is, they were like men in a dream, that felt ineffable joy, and incredible comfort; and yet they doubted whether it were true or but a dream: Even as we read of *St. Peter* in the *Acts* of the Apostles, when he was imprisoned by *Herod*, and destined to be brought forth to the people, and to be put to death: upon the prayers of the Church interceding with God for him, the Angel of the Lord came into the Prison to him, whiles he was fast asleep, and dream'd not of it: and smiting him on the side, he raised him up, causing his Chains to fall from his hands; and being awaked the Angel bid him arise, and to gird himself, and to bind on his Sandales, and to cast his Garment about him, and to follow him. Now when *Peter* had thus done, and followed the Angel out of Prison, and was come abroad, the Text saith, that he wist not that it was true which was done by the Angel that delivered him, but thought he had seen a Vision, *Acts 12. 7. 8. 9.* In like manner was it with the Jews, that were captived in *Babylon*: after their captivity was turned, and they returned to *Jerusalem*, they felt such joy and rejoycing; such gladness and comfort, as was as much incredible as inutterable.

But leaving the captivity of *Sion*, and the People of God, in former times, and in foreign parts, with the returning of it, let us return to our selves, and take notice of the captivity and slavery, which God of his unspeakable mercy, of latter days, hath freed us from, and turned away from us, here at home, in our own Country. And here, not to tarry, of make a Mansion of; but only to touch, and make mention of, those two remarkable and famous deliverances from captivity, both Corporal and Spiritual, which God was pleased, of his meer grace and goodness, to vouchsafe to us his People of *England*. How can we forget those two memorable

morable years, of One thousand, five hundred, eighty and eight; and, of One thousand, six hundred, and five: the one in the last Century, the other in this Century? In the former of which, God did mightily deliver us his People, from an open Invasion by the *Spaniards* from abroad; and in the latter, did most miraculously free us from a secret undermining at home: Both plotted by *Jesuits*, and acted by *Papists*. The one by Strand, the other by Land: The one by Strangers and Foraigners at Sea; the other by home-born Subjects at hoar; The one upon our Coasts; the other near, and under our Courts: The one by Shipping, with Swords, Powder, Match, and Bullets; the other in a Vault or Cellar, with Croues of Iron, Barrells of Powder, and Matchless Billets: Both which egregious, and famous deliverances, from the enemies of our English *Sion*, are not to be buried in oblivion, (as they have been too much forgotten by some that would have seemed to be the greatest professors of Religion amongst us) but ought to be remembered by all true Englishmen; and to be perpetuated by them, with red letters in Fames Calendar, to all generations.

Yet because these two great deliverances are past the memory of most men now living; and most of us here present know nothing of them, save only by reading, tradition, and common hear-say, I shall pass them over with the bare remembrance and naming of them. And so, leaving them to be solemnized in their proper times, I shall address my self to speak of that latest deliverance out of captivity and thralldom, which, not above two years since, God was pleased to vouchsafe unto us, and is still fresh in every mans, and almost in every child's memory, and is most proper to be treated of at this time.

Know then, that we may come to be more sensible of it, when, by reason of our sins, and high ingratitude towards God for our long continued peace and prosperity, above all the Nations and Kingdoms round about us, God had most justly suffered us to be infested with intestine Arms, and a civil War, (which of all others is most dangerous and pernicious), our fellow-Subjects rising up in rebellion against their Prince; and had permitted those Rebels to be successful

ful in Arms against their Liege Lord and Sovereign, His late Majesty, of ever blessed memory; by reason whereof, we came to lose, not only our Religion, Laws, Liberties, and Proprieties, (the only things which the Rebels pretended they took up Arms to defend and preserve from violation) but also our most gracious King, *King Charles the first*, *ὁ Μαναιέτης*, (*Infandum & immane nefas!* A crime not to be spoken, or thought of, without horreur and amazement !) whose Honour and Person they had taken so many Oaths of Allegiance, Protestations, Covenants and Vows, and these in a Sacramental manner, to defend and maintain, save and keep secure from all violence; all which notwithstanding they did, (under a colour of justice, to justify their proceedings, which were no ways justifiable, but unparalleled by all former presidents since the Creation) most inhumanely, unchristianly, and butcherly murder him, because he would not, in the least, give way to violate, either our Religion, Laws, Liberties, and Proprieties; but did most Christianly, Manly, and Kingly maintain them, even with the loss of his life; dying both the Churches and Kingdoms Martyr, that they should not be revelled and ravished by them. And, when God had as justly suffered us to be made Vassals and Slaves to our fellow-Subjects, (a just reward for our disobedience, formality, and neutrality, in that we would not submit to, stand by, and adhere, as we ought, to our natural and lawful Prince) and had let us continue for many years in that Slavery, a slavery worse than that of Gods people, either in *Egypt*, or in *Babylon*: (for they were in bondage under Strangers and Foreigners abroad, which was somewhat more tolerable, because it could not be any ways remedied; but our slavery was under our own Brethren, Kindred, and Fellow-Subjects at home; under such fellows, some of them, as were not our Fellows, but formerly our Servants; and which servile condition, had it not been for our pusillanimity, hypocrisy, and false-heartedness, might have been prevented by us, and not incumbent on us.) At length the same good God, who is righteous in all his ways, and holy in all his works, *Zew's Αποσθεναις*, the only Avertuncator, and and turner away of all evil from his people, out of his incomprehensible

comprehensible mercy, which endureth for ever, and never faileth them that put their trust in it, was pleased to take notice of the sighs, and hear the groans, and hearken to the prayers of his unworthy people, and did unexpectedly turn this captivity away from us.

It would not be a Parergon, or a relation from the purpose, if I should recount unto you, how his SaCRed Majesty, now surviving, (and long may he live for the glory of God, and the honour of these Nations; to be a comfort to his Friends, and a terrour to his Enemies !) to recover his own Rights, and to restore his peoples Liberties, had, both by Himself and his Ministers, mediated with his Allies and Friends, using all means possible and imaginable abroad ; As also, that his Loyal Subjects had left nothing unattempted, but did *omnia movere lapidem*, (to make use of the Latine Proverb) use the utmost of their endeavours, which the Wit, or Art of man could suggest, and their industry put in practice, for to redeem and recover themselves, and their relations out of that unparallel'd slavery they were in at home. And yet, notwithstanding his Majesties negotiations abroad, and his Subjects assiduous machinations at home, either through perfidious treachery, or too credulous inadvertency, all their projects, designs, and plots, not unlike those *ἀα ὑπνέμια*, which the natural Philosophers *Plin. Nat. Hist. 10.* and Historians speak of, those addle eggs which bring forth nothing but wind, came to be frustrate and of no effect. 58.

Nor may we wonder at Gods most wise, though secret dispensation of affairs in this kind ; for he doth suffer his people (as we may observe in the holy Scripture) to be in affliction, and in captivity, and to continue in them, notwithstanding their prayers and endeavours to get out of them ; to make them, by humility and meekness ; by patience and long-suffering ; by faith and invocation, meet, and fitted to entertain, with more thankfulness and joyfulness, the mercy of their deliverance, when he shall remove their affliction, and turn their captivity. And though the time of captivity may seem long to us, in regard of the irksomness and tediousness of it ; yet in Gods *psal. 90.* account it is not so ; for a thousand years, as the Psalmist 4. and Saint Peter have it, are but as a day in respect of

2 Pet. 3. him, *Psal.* 90. 4. And as our ways are not as his ways,
 2. *Ezek.* 18. 29. so neither are our times, as his times.
Ezek. 18. Though we be ready, as we think, to come out of thral-
 29. dom and slavery, so soon as we are come into it; yet we
 152 55. 2. are not ready in Gods account, and therefore we must re-
 reckon again. Gods time is not yet come, in which he hath
 determined to bring us out of slavery, and to turn our cap-
 tivity, when we think it high time to be delivered and ex-
 tricated out of it: and therefore God having suffered us,
 through our own fault, to come into captivity & slavery, did
 let us remain so long time in it, that so our restauration and
 return out of it, might be more acceptable to us, & we more
 fit to embrace it with thankfulness, when he should turn it.

And give me leave to tell you likewise, that when we
 were in that deplorable condition, in that remediless
 estate, in the lowest of our fortunes; when we were utter-
 ly despised, as the Prophet *David* speaks, and exceedingly
Psal. 123. filled with contempt, *Psal.* 123. 3. When our souls were
 3. filled with the scornful reproof of those that were grown
 wealthy; and with the despitefulness of them that were so
 proud, *v.* 4. When our Bodies were captiv'd and under
 V. 4. Hatches, (a punishment never excogitated by the worst of
 Tyrants, nor practised in the fiercest of Persecutions) and
Psal. 66. they did suffer men to ride over our heads, *Psal.* 66. 11.
 11. When we were *vincti*, Prisoners indeed; but yet not *vincti*
Zach. 9. *spei*, (as the Prophets expression is,) Prisoners of hope,
 12. *Zach.* 9. 12. for we were without all hope, and apprehen-
 sion of freeing our selves out of that Labyrinth of misery;
 when those Matchivallians, or matchless Villains of the
 times, in their modern policy, like *Nimrod* and his Com-
 plices, had said, *Go to, let us build a City and Tower of Co-*
Gen. 11. *vernment that may reach to Heaven, and get us a name over*
 4. *all the Earth, Gen.* 11. 4. when they were in the height of
 their tyrannie, and we in the depth of our slavery; then
 did the Proverb, not more old than true, (according to
Aug. de St. *Augustines* sentence) verify it self to our misbelieving
 Temp. Ser. souls: *ibi desinit humanum, ibi incipit Divinum anxi-*
 89. *um.*

Where mans means of help do fail;
 There Gods means do most avail,

For now God Almighty, (who, as the *Psalmist* styles him, is *Adjutor in opportunitatibus, & in tribulatione*, *Psalm* 9. 9. A *Psalm* 9. 94) defence for the oppressed, even a refuge in due time of trouble) making our great extremity, his gracious opportunity, did take the King, his Vicegerents, and the Churches, his Spouses cause into his own hands, which he had seen to be so ill managed by others ; and seeing the enemies of both to be implacable, by reason of their many prosperous successes ; insomuch that some of them had said, (if Fame hath not given a mis-report) concerning the one, they would never be reconciled to that cursed Family, (*Pax faucibus haret*, The words stick in my throat at the pronounciation of them !) And of the other, they would not leave a Priest to piss against the Wall, (so great friends were they, as they pretended, to Religion) but they would Pave the High-ways, from *Tork to London*, with the Churches stones ; At length, when those enemies of *Sion*, and of *David*, thought all was Cock-sure, (as we use to say) and that they had settled themselves so fast, as they could never be removed ; then did God come down, (to speak in the Scripture phrase) to see the *Babel* of their Government ; and seeing they could not be stopped by men, from doing whatsoever they imagined to do, *Gen*. 11. 6. God himself, to *Gen*. 11. 6, abate their pride, and assuage their malice, did overturn the Model, and overthrow the Fabrick of their intended *Babel*. And, as at the confusion of *Babel*, God, to relieve his Church and People under tyranny, did divide *Nimrod* and his Complices, and scatter them over the face of the earth, by the confusion of their tongues and languages ; So here likewise, God, to redeem us his people, out of the slavery and captivity we were in, did divide the hearts and affections of our *Nimrods*, and their Complices, by distracting their consultations, and confounding their devices. For when every ones ambition did spurre him on to be the chiefest, and to get the reins of Government into his own hands, and to pull down that plat-form of Government which they had begun to build ; then did God destroy the Counsels of those *Achitophels*, which were accounted as Oracles in those days, *2 Sam*. 16. 23. and caused some of *2 Sam*. 16 them, though not to hang themselves, as *Achitophel* did, ^{23.}

2 Sam. 17. 2 Sam. 17. 23. yet to be hang'd by others; and scattered
23. the others over the face of the earth.

Now this God did bring to pass, by means unthought of by us, and by such means as we did never dream of. And whiles our captivity was thus in turning, we were like the Jews, in the return of their captivity: For as they could do nothing of themselves, but were helpless; no more could we, but were altogether hopeless. Yet, as God stirred up the heart of *Cyrus* King of *Persia*, (which was the Procatartical cause of their returning) to make a Proclamation throughout his Kingdom, for the Jews to return into their own Country, 2 Chron. 36. 22. So did God (the same yesterday, to day, and the same for ever, Heb. 13. 8.) stirre up the spirit of our *Cyrus*, King *Charles* the Second, to send a Declaration of his good will and affection to all his people; with a promise of an Act of Indemnity and Oblivion, to all that would accept of it, if he should return with honour and security into his Kingdoms. And so by this means, God, the great Καρδιωτρέπτης, moving the hearts of the people to accept of what the King had proposed, (an expedient which we did never dream would take effect;) and the effect ensuing, which we did never dream would come to pass; yea, and do still dream that it should so come to pass; (for here we cannot but confess with the Jews in their return out of captivity; and make use of the Prophets expression, concerning their return out of captivity, ἐγενήθημεν ὥσπερ παρρηκελιμένοι, we were like to men in a dream, in the manner, and manning of the great revolution and change of the times) the All-wise, and All-wonder-working God, who is, Αἰχμαλωτρέπτης καὶ Λυτρωτής καὶ ἔξοχὴν, the only turner of captivities, and redeemer of Captives, did over-turn the devices of our enemies, who kept us Captives; and by captivating them, did turn away our captivity from us.

It is storied by *Livie*, that great Historian among the *Romans*, that when the *Romans* might have given a Law to the *Gracians* at *Corinth*, in the solemn time of their *Isthmian* Games, which were celebrated in *Peloponessus* every five years, their General, unexpectedly by an Herald, proclaimed freedom to all the Cities of *Greece*: Which Proclamation

clamation at first did so amaze the *Gracians*, that they did not believe it to be true. But when it was proclaimed the second time, the *Gracians* gave such a shout, that the very Birds flying in the Air were astonished therewith, and fell dead to the ground.

To apply this story to our present purpose: I cannot, say, I was in *London* when his Majesty sent (and blessed be God for moving his Majesty so to send) his gracious Letters from *Breda*, bearing date the 14th. of *April*, *Anno Domini* 1660. to the Houses of the Lords and Commons then assembled in Parliament; with his Letters and Declarations to the then Lord General, and Officers of the Army; as also his Letters and Declaration to the Lord Mayor, the Aldermen, and Common Council of his native City of *London* (for so his Majesty was graciously pleased to grace the City with that Title, which then it did not deserve, in that his gracious Letter so directed to them :) But being in *Italy*, at my return from *Grand Cairo* in *Egypt*, I heard how joyfully those gracious Letters and Declarations were generally received, though by some they would not be believed. But on the 3th. of *May*, that happy day, when the King was proclaimed by Heralds throughout the City, such joy and rejoicing, such feasting and drinking of *Healths*, such Bonfires and fireworks, such Musick and ringing of Bells, such shouting and shooting, such ovation and triumphant acclamations were made throughout the City then, and the Country afterward, that not only the Birds in the Air might be astonished, but the Devils in Hell might be amazed to see, contrary to their expectation, such a sudden change, and so strange an alteration. And indeed, a strange change it was; and we cannot but cry out with *St. Chrysostome*, by way of admiration, *ὡς θαυμαστὸν ὄντως! Verè stupendæ vices!* A very stupendous change it was, and to be much admired, and wondred at! Yea, so strange a change it was, that they who were the chief Instruments, and Actors of it, were the chiefest wonderers at it; and were, as it were, in a dream, that it should be so contrived, carried on, and so happily effected.

Abdoloimimus, as *Q. Curtius* relates, being constituted King of

Richard-
son: in
Annot,

of *Sidonia*, by *Alexander* the Great, when he was sent for from manuring and tilling the Earth, to possess his Kingdom; and to manage a Scepter instead of a Spade; it was so strange, and beyond his thoughts, that he would not believe it. And *Isaacs Angelus*, (if the story be true of him) when he was upon the sudden advanced to the Empire, though he was Inaugurated into the Throne, and settled in the Chair of State, he could not believe that he was Emperour. Whence it is observed by wise men, that it is ever a sign of a strange event, when men at the sight of ought, though they be awake, yet they think they are in a dream. And truly this was our case; in this condition were we at the return of our Captivity. For, if we might credit, either Persons or Letters which came from *London*, (give me leave to speak, as being in *Italy*) which both did write and speak of the wonderful change and turn of our Captivity, whiles it was in the returning; we cannot but say again, as we have already, with the Jews in their *Convertendo*, or Psalm of Return, *Falsi sumus sicut somniantes*, we were like to men in a dream. It was their own expression; we could not believe it; we could not give credit to it; we could not think it would e're come to pass, although we daily saw the wayes to it, and the working of it; it was a happiness so much unlooked, unexpected, and unhopd for, in those unhappy dayes, and times of distraction.

Psal. 126.
I.

Virg.
Æneid.

I will not here, *Infandum renovare dolorem* (to make use of that Pathetical phrase, of him in the Poet, which a *Westminster* Schollar sometimes usurped, in another case, to *Q. Elizabeth*, when she asked him, how often he had been whipped: *Infandum Regina jubet renovare dolorem*) renew your grief, or repeat your sorrows, in this time of joy, by recording, and mentioning, what hardship and slavery, what servitude and yassalage, by oppression, taxes, and all kind of servile offices (worse than which the *Israelites* imposed on the *Gibeonites*, when they made them Tributaries; of which you may read, *Jos. 9. 23.*) we suffered, and tamely underwent, like so many *Issachars*, (of whom *Jacob*, in his Prophetical Blessing, did give this Character: *Issachar is a Strong Ass, couching down between*

Jos. 9. 23.
Gen. 49.
14. 15,

between two burthens: And he said that rest was good, and the Land that it was pleasant: and he bowed his shoulders to Gen. 49: bear, and became a Servant unto tribute; as you may see it, 14. 15.

Gen. 49. 14. 15. I will no further apply that Prophecy to our selves, than to say, that we saw rest was good, and our Land was pleasant; and therefore we bowed our shoulders to bear, and became Servants to tribute) not only under the height of tyranny, in the time of Oliver, the Projectour, rather than Protector; but also, under the lash of the Stinking Rump (which (Blessed be God) is since roasted, if not some part of it burned) whiles we were in that our Captivity: Although I cannot but tell you withal, what sometimes *Aeneas* said to his Companions, and fellow-Sufferers, ——— *Et hæc olim meminisse juvabit.* It will be a kind of joy hereafter, to think of our former sorrows; and we shall take a kind of pleasure, when we shall look back into former times, and compare them with the present, to remember, and recount to our Posterity, what hardship and sufferings we have undergone, in an honest, and a just cause; that so, if occasion should serve, they may not with *Ephraim* start aside like a deceitful bow; but be encouraged to the like vertuous actions.

Virgil.

But I shall endeavour to make you sensible, and let you understand, how undiscernably and insensibly, how strangely and wonderfully, *Ad miraculum usq;* even to a miracle, God hath turned that our Captivity. For here I must have recourse again to the Prophets expression, which he there

sets down, by way of thankfulness, in the Old Testament.

A Domino factum est istud: Et fit mirabile in oculis nostris, Psal. 118.

Psal. 118. 23. And which the Evangelist doth take up with a grateful recordation in the new.

Παρά τοῦς ὀφθαλμοῖς τοῦ κυρίου ἐγένετο τὸ τοῦτο, καὶ ἐθαυμάσαμεν ἐν ὀφθαλμοῖς ἡμῶν. This was the Lords doing, and it is wonderful in our eyes, Mar. 21. 42. 42.

Wonderful it was indeed, as I said before; no man but stood in a maze at the sight of it. Even as St. John the Divine, when, being carried away in the Spirit into the Wilderness, he saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: when he saw her (the Text saith) *ἐποδυμένη ποταμὸν ὕδατος,* he

Revel.
17. 6.

he wondred with great admiration, *Revel. 17. 6.* So here, after the Enemies of Gods truth had been drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus, who died witnesses to the truth of Christ, and of Loyalty to their King, the Vice-gerent of Christ; when God turned so unexpectedly, and so suddainly, the slavery and captivity we were in, every one wondred with great admiration; every one stood in amazement at the sight of it; every one was stupefied, and astonished, and besides his senses at the apprehension of it; as if he knew not well, whether he saw it awaking, or dreamed of it sleeping, it was so strange. And therefore, as our Saviour sometimes said in another case, to the Jews, when he came to *Nazareth: Hodie impleta est hac Scriptura in oculis vestris*; This day is this Scripture fulfilled in your eyes, *Luk. 4. 21.* So, I cannot but make use of the same expression, and say unto you: *Σήμερον πεπλήρωσας*, This day, if ever, this Scripture of Gods turning the Captivity of his People, here fore-prophecied in my Text, is fulfilled both in your eyes and ears.

Luk. 4.
21.

Now, as the Jews, after their return from *Babylon*, did celebrate the memorial of it with several Songs, and Psalms of Degrees, which from thence are entituled, *ᾠδαὶ ἀναβαθμῶν, Cantica graduum, Songs of Degrees*, being fifteen in number that are so stiled, as you may see in the Book of the *Psalms*, from the 120th. to the 135th. So the return of our Captivity, being no less miraculous, than that of theirs, I should commemorate the Solemnity of it, by observing the several steps and degrees of our return (by which, as by so many steps of *Jacobs Ladder*, we did ascend from the *Nadar* and Depth of our slavery and misery, to the *Zenith* of our present liberty and prosperity) and so, by way of thankfulness, affix and annex a Song of rejoycing to every Degree.

But because the time, like a Step-mother to my intention, hath prevented me so, that I cannot shew you for the present, those several steps (which are seven in number, as I have observed them) by which, as by so many Degrees, we did return out of our Captivity; Nor yet make that Musick which I did desire, in setting those

Hymns

Hymns of rejoycing, and Pæans of joy, by way of thankfulness, to every Degree; I shall, instead of those *Hallelujah's*, which I had conceived for every Degree, make use of that Anthem, or Natalitial Ode, which was set in the highest Key, and was sung in the Superlative Degree, by the Quire of Heavenly Angells, at the Birth of Christ; who is *Christus Dominus*, Christ the Lord. And this you shall find to be set and sung, *Luk. 2. 14. Δόξα ἐν ὑψίστοις τῷ Θεῷ. Gloria Deo in Excelsis: Or, Gloria in Altissimis Deo; & in Terra pax; in homines benevolentia:* Luk. 2. 14.
 Glory be to God on high; Or, in the highest; and in Earth peace; good will towards men.

And so, in imitation of that Angelical Quire, on the 29th day of *May* (Anniverfarily, it being King *Charles* the 2^d. who is *Christus Domini*, the Lords Christ his birth-day: Said I his birth-day? I might have added, his rising day too; for it was both: Not only the day of his Nativity; but also the day of his Resurrection: It was his *Παλυσενωσία*, his second birth-day; the day, wherein King *Charles* the Second, was both born into the world, and reborn, or restored to his Kingdoms: The day wherein he rose from the Clouds of Infamy, to the Sunshine of Glory; the day wherein he returned from the Pavilions of exilement, to the Palaces of his inthronement) I say, on the 29th day of *May*, may we ever (said I may? I should have said we must, and so I say, in the revolution of each year, we must ever, as the year comes about, sing on that happy day, every English Subject must, and I cannot believe, but every true-hearted English Subject will,) with the multitude of the Heavenly Host, sing that Genethsiacal Anthem, which the Angells did begin in Heaven: *Gloria in Altissimis Deo*: Glory be to God in the highest Heavens; and on Earth peace; good will towards men. A Song, which I may not improperly call (and I hope without offence to the King of Kings) *Ode Carolina*, King *Charles* his Carole; or a Carole to be sung on King *Charles* his birth-day; the day of his double Nativity, both to the World, and to his Throne: By which we ought to give glory to God on high; who then, on that day, did send our King from Heaven; and with him, that day, did

send Peace upon Earth; when we were in Hostility and War one with another, by reason of his absence from us; and good will towards men; to English men especially, in bringing home our King from foreign parts, to be present with us; and making a good understanding between King and People, who so long time had been mis-understood, and so unhappily, by that means, so long kept asunder; and by both, turning our Captivity from us.

Nor must we only, in imitation of the multitude of Angels in Heaven, sing, as an *Hallelujah*, that Natalicial Anthem, which, at the Nativity of Christ, when he was born, they did sing for joy in the fields; but we must also, in imitation of the multitudes of men upon Earth, sing the *Hosannah*, which, at Christ his riding in triumph into *Jerusalem*, before his death, they did exultantly sing within the City. For, as the Evangelists unanimously consent in the relation of that History, six dayes before the Passover, when Christ was come near to *Bethphage* and *Bethany*, by the Mount of *Olives*, the Disciples having, according to his order, brought him a Colt, and spreading their garments, set him upon it; and having strewed their garments, and branches of Palm-Trees in the way; the multitudes that went before him, and the multitudes that followed after him, cried, saying, *Hosannah* to the Son of David, Εὐλογοῦμεν ὃ ἐρχόμενον ἐν ὀνόματι κυρίου. Blessed is he that cometh in the name of the Lord, Ὁσanna ἐν τοῖς υἱοῖς. *Hosannah* in the highest.

Mat. 21.
Mark. 11.
Luk. 19.
John 12.

In like manner, all of us, that profess to be Christs Disciples, and Christians, as we do; and all that profess to be King *Charles* his Subjects, as all English men are; upon every 29th day of *May*, anniversary, we ought to sing our *Hosannah* likewise. For, on that day, that happy day, as I said before (a day, *è meliore nota*, (to make use of the Poets phrase) & *niveo signanda lapilla*: Of more than ordinary account; a chief day, to be noted with a white stone, and a golden letter, and to be observed as a high Festival,) King *Charles* the Second (*Nulli pietate secundus*, that hath not his second for piety and goodness) riding in triumph to his Palace at *White-Hall*, which

Hosna;

The Second Wheel in the Churches Hallelujah. 43

(which before had been *Blackwell-Hall*;) through the Streets of *London*, (then his *Hiernsalem*, or Vision of Peace, after his return from *Mars* his Camp, the *Aceldama*, or bloody field of War,) accompanied with his Nobility and Gentry in the habit of Souldiers; (what said I, in the habit of Souldiers? said I not amiss? spake I not improperly? No, for it is not unknown, though there was *Species Præliantium*, yet there were *Voces Cantantium*; though they had the habit of Souldiers, yet they had the voices of Singers; and) the multitudes that went before, and the multitudes that followed after him, cryed, saying, *Hosannah* to King *Charles* the Second; the happy Son of King *Charles* the First, of most happy memory: *Blessed is he that cometh in the Name of the Lord*: Mat. 21. 9.
Hosanna in Altissimis: *Hosannah in the highest*.

Thus, as you have seen, I have turned over the first Topical Wheel, in the *Biga* of the Churches *Hallelujah*; which is *Sionis Reductio*, the Reduction, or Returning of *Sions* Captivity: wherein I have shewed you the τὸ ποιῆσθαι, the *Quid factum*, *Ex parte Dei*; What God hath done on his part, for, and in the behalf of his People: *Convertit Captivitatem Populi sui*; He hath turned the Captivity of his People.

I should now, according to method, proceed to move the Second Wheel in the *Biga* of the Churches *Hallelujah*; which is *Sionis Exultatio*, *Sions* Rejoycing, for the Return of her Captivity; or, for her Return out of Captivity: which is the next thing to be considered, the τὸ ποιῆσθαι, the *Quid faciendum*, *Ex parte Populi*; What Gods People ought to do on their part, and return to God, by way of thankfulness, for returning their Captivity; which is expressed in the last words of my Text: *Exultabit Jacob*, *Latabitur Israel*: Then shall *Jacob* rejoyce, and *Israel* shall be right glad.

In which Topical Wheel, if time would permit me to turn it round, there are two Spokes to be spoken of likewise: 1. Τὸ

- | | | | | | |
|-----------------|---|--------|---|------------------------|----------------|
| 1. Τὸ περὶ μὲν. | } | 1. The | { | Duty enjoyned. | περὶ μὲν. |
| 2. Τὸ περὶ ὧν. | | | | Persons so perform it. | 2. Τὸ περὶ ὧν. |

1. The
Duty.

First, We should consider the duty enjoyned ; and that is twofold :

1. *Exultation :*

2. *Lation.*

Both which are set forth in the two Verbs.

1. Αἰγαλλιάσῃσαι. } *Shall Rejoyce.*
2. Εὐφρανθήσῃσαι. } *Shall be Glad.*

Secondly, We should describe the persons that are enjoyned to perform this duty ; and they are implied in the two names,

2. The
Persons,

Ἰακώβ. } *Jacob.*
Ἰσραὴλ. } *Israel.*

Then shall Jacob rejoyce, and Israel shall be right glad.

There is a duplicity in both, though there ought to be simplicity in both.

The duty is twofold ; and the persons have two names : Sincerity is required in the duty enjoyned : and Integrity in the persons that are to perform it.

And so, as we have two words } 1. *Exultabitur.*
to enforce the duty, } 2. *Latabitur.*

So we have two names to } *Jacob.*
express the persons, } *Israel.*

I should begin with the duty, which is twofold ;

The duty
twofold,

1. } *Rejoyce.*
To }
2. } *Be glad.*

And for the better understanding of both, I should have recourse to the Etymology of the two words,

Αἰγαλλιάσῃσαι. } *Shall Rejoyce.*
Εὐφρανθήσῃσαι. } *Shall be glad.*

For

For if we will credit the judgement of *Isidorus*, he doth tell us, *Omnis rei inspectio Etymologia cognita planior est*; *Isidorus*. The inspection of every thing is best known by the Etymology of the word. And *Plato* before him gives this Rule, *ὅς δὲ τὰ ὀνόματα ἑσθῆ, ἐσθλὰς τὰ πηγυατα*. He that shall perfectly understand the meaning of the words, will the better come to the knowledge of the things. And the reason is given by *Cicero*; because, as he saith, *Verba sunt nota rerum*; Words are the significant cognizances of things; And so, from the original of the two Verbs, with the Adverbs accompanying them, in the progress of our discussion, I should make you acquainted with three things, which we are to observe in the duty enjoyed.

1. } Nature } Rejoycing.
2. } The Degree } of &
3. } Manner } Being glad.

But I am afraid I should break good manners, if I should enter into a degree beyond the time, which is contrary to my nature: and therefore I shall here break off for this time, and conclude all with a vocive acclamation for the King, by whose returning into his Kingdoms, and to his Throne, God hath been pleased to turn our late captivity. Now the Acclamation which I shall dedicate to the King, was first given to *Charles* the fifth, sometimes Emperour of *Germany*, and it is this; *Carolo Augusto, à Deo Coronato, Magno & Pacifico Germanorum Imperatori, Vita & Victoria*. Which Acclamation, so ascribed to *Charles* the fifth, then Emperour of *Germany*, I may with some alteration and addition, not unaptly apply, but most appositely attribute, to our most Magnificent and Puissant Prince, King *Charles* the Second: who, if you will not allow him to be Emperour, yet he hath an unquestionable Title to be Monarch of Great *Britain*; and it shall be this; *CAROLO SECUNDO, AUGUSTO, PIO, ET PACIFICO BRITANNORUM IMPERATORI, A DEO DATO, A DEO CONSERVATO, A DEO CORONATO; LONGA VITA, FELIX REGNUM, PERENNIS VICTORIA*.

A Votive Acclamation for the King.

TO King Charles the Second, the most August, Pious, and Pacifick Emperour of Great Britain, Given by God to us, Preserved by God for us, and at length, Crowned by God amongst us; A long Life, a happy Reign, and continual Victory over all his Enemies. And I hope all good Subjects will say, Amen.

Amen.

As for those Rebels, will not say Amen;
Let them be hang'd, I say, agen, agen.

God Save the KING.

Jehova Liberatori Gloria.

Glory to God, who had compassion on us;
And our Captivity so turned from us.

AMEN.

Forai che il suddetto Dottor predicò in nome
della Chiesa di dare l'odistazione
a quelli che **FINIS.** senza male della
Sua salute de fare penitencia a le
disordine della Sua salute.

My Godmother was my Aunt daughter of
Bridgman
Doctor Keeling of Colambton a Doctor
of Divinity my Godfather A. 1664. 26. July
received Baptism il 29/
Datto

Dr Robert Keeling of Colambton was my mother's Godfather
Dr Robert Keeling of Colambton was my mother's Godfather
in Edward Keeling of Colambton was my mother's Godfather